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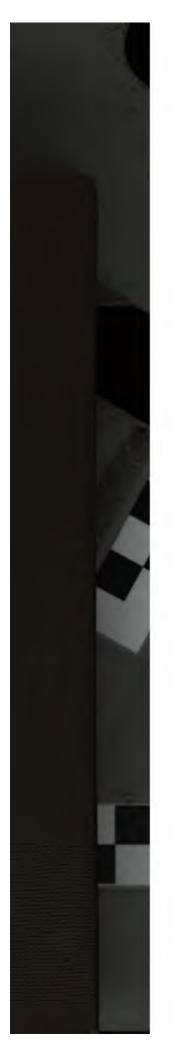
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THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle,

FOR JULY, 1858.

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- V. REVIEWS AND SHORT NOTICES OF CHRISTIAN LITERATURE.
- VI. HOME AND GENERAL CHRONICLE.
 - A Portrait of the Rev. Robert Ashton will appear in August.

The Profits of this Work are devoted to the Benefit of Widows of Evangelical Ministers.

No. 427.—NEW SERIES.

LONDON:

WARD AND CO., PATERNOSTER ROW.

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SIXPENCE.

TO CORRESPONDENTS.

ZER Editor cogs to seknowledge, with many thanks, a denstion of £5 from George Palmer, Esq., for the Widows' Fund.

COMMUNICATIONS HAVE BEER RECEIVED FROM Rev. Dr. Leask, and Messrs. W. P. Lyon, A. Reed, W. Roberts, Davies, Paton, Aveling, Cowper, Wallace, Koof, Rome, Caston, Necones, Prout, Ped.ey, and Ross. Also, from Dr. Beddome and Messrs Wilson and Padon. Mrs. Henderson and L. A.

Several Reviews and Memoirs are postponed for want of room; and the Editor begs that this may be taken as a reply to many friends who have written respecting early notices of books and sketches of departed Ministers.

Among those awaiting insertion may be mentioned, Sketches of the Rev. Dr. Henderson, and R. Philip, lately deceased, and much; lamented.

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BOOKS RECEIVED.—Cumming's Thy Word is Truth—Gibert's Art: its Scope, &c.—The Natal Journal. No. 5
—The United Presbyterian Magazine. June—Commentary Wholly Biblical. Fart XX.—Caira's Sermons—Who Are
to Blame—Mary Gray—What is the Salecti sty!—J. A. James and Mr. C. Reed on Religious Revivals—Jewish
Herald. June—Smith's Practical Arithmetic—Presbyterian Liturgies—Dookovth's Eden Family—Leisure Hour
and Bunday at Home. June—Bird's Account of Revivals in America—Christian Witness. June—Philosophy of
Tasching—London University Magazine. May—Maguire's Pour Special Lectures—Biritish and Foreign Bible
Soolety Report, June—Missionary Record June—Wesleyan Methodits Magazine. June—The Scritish Congregational Magazine—Mather's Missions in India—Garlett's Christian or It fidel—Fitch's Art of Questioning—Spences
Mistakes of Sunday School Teachers—Chid's Own Magazine. June—Bible Class Magazine. June—The Union
Magazine. June—Notes on Lessons. July—Jetovah Tsidkenu—Luther on Genesia—Wylle's Wanderings and
Massings—The People in Church—The Church in the Circus—Martin's Sermons. No. I. to IX.—Ulimann's
Simbosnoss of Jesus—McCulloch's Fourth Reading Book—White's Hymns—Graham's Fastiful Servant—Congregational Pulpit. June—Congregational Economist. June—Pulpit Observer. June—Congregational Pulpit. Vol. V.—
An earnest Exhortation to Christian Unity—Are you Forgiven?—London University Magazine. June—Godson on
Impiration.

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THE

THENTWY **EVANGELICAL** MAGAZIPPE

AND

MISSIONARY CHRONICLE.

FOR JULY, 1858.

NICOLAS RIDLEY.

THE visitors at the modern wateringplace of Herne Bay, in their strolls along the road that leads to the ancient city of Canterbury, might have noticed, some few years ago, an antique-looking house, that stood at a short distance from the pretty village church of Herne. That house had an interesting history. There, during the year 1543, a number of dignitaries of the Established Church met tegether, for the purpose of compiling a book of common prayer. The owner of that dwelling was the eminent man bf. God who is to form the subject of the following paper, and one of a noble band, to whom Protestants look with a high degree of reverence, on account of the part which they were called upon to take in those troublous times, when the wall of separation was built between the advocates of error and superstition and the friends of scriptural truth.

NICOLAS RIDLEY was born at Wilmontswick, in Northumberland, about the commencement of the sixteenth century, and received his earliest education at Newcastle. Thence, in 1518, he went to Pembroke Hall, Cambridge, where his memory is still preserved, in the name given to a walk in the orchard of the college, along which he was wont to pedestrianise, committing to memory almost all the Epistles in the original Greek. There he was sup-There he was supported by his uncle, Dr. Ridley, a fellow | question.

His entrance upon uniof Queen's. versity life was at a period of startling interest. The year before, on the 31st of October, Luther had affixed his celebrated theses on indulgences to the gates of the castle church at Wittemberg, and by that act flung down the glaive of defiance to the authority of the pope, that had for ages been consolidating and entrenching itself in the midst of haughty sacerdotal pretensions, and that had largely profited by the ignorance and slavish superstition of priests and people.

At Cambridge, Ridley was a diligent He made himself familiar student. with the learned languages, and passing through a course of philosophy and theology, took his degree as master in 1525; two years later he was admitted to holy orders.

From Cambridge, as was the fashion in those days with many, he went to France, and became a student in the Sorbonne, at Paris; and subsequently spent a short time at the University of Louvain. In 1529 he returned to Cambridge, with a good reputation as a scholar, and was elected, in 1533, senior proctor of the university.

It was during this year, that the matter of the pope's supremacy became the subject of earnest consideration; the authority of Scripture being appealed to for an adjudication of the The decision arrived at,

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which received the sanction of the university, in the persons of the vicechancellor and two proctors, was, that "the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop."

In 1538, Ridley, having obtained some notoriety as a bold and faithful preacher of the Gospel, was instituted vicar of Herne, by Archbishop Cranmer, at a time when the whole land was in a state of feverish excitement from the suppression of the monasteries; and when the recently-awakened iconoclastic zeal, displayed by Protestants. was met by no small amount of resistance on the part of the Papists. Here he began to preach the doctrines of the Reformation, which, by this time, had spread over half Europe, and shaken the hearts of great nations, "as if a storm passed by." Copies of the newlytranslated English Bible were ordered to be set up in all the churches; and the Creed, the Lord's Prayer, and the Ten Commandments—the whole amount of theological knowledge, it is to be feared, possessed by millions-were ordered to be taught the people by their respective ministers.

Henry, like a true tyrant as he was, with no more real love for Protestantism than he had for Popery, save as it promoted his own selfish ends, adopted and promulgated the celebrated statute of the Six Articles, or Bloody Statute. In this, some of the worst features of Popery were repreduced; and the highest penalties attached to a violation of the provisions of the measure. Against this act Ridley courageously uttered his protest; and no evil appears to have befallen him in consequence. Indeed, in 1540, he was made a king's chaplain, having during that same year been created a doctor of divinity, and appointed master of his college at Cambridge. A short time after this, he was made a prebendary of Canterbury; and in the fulfilment of his duties, as one of the preachers at | him. This was soon shown in the sub-

the superstitious follies and unscriptural practices which were prevalent, that some who were opposed to him in that city brought charges against him, at the archbishop's visitation, for preaching contrary to the statute of the Six Articles. But they did not succeed in procuring a conviction. Gardiner, the crafty and unscrupulous Bishop of Winchester, whose papistical inclinations were unquestionable, sought to compass his destruction, by citing him first before the justices of peace in the county of Kent, and subsequently by bringing his case before the king in council, and charging him with preaching against auricular confession, and other violations of the laws which had been framed by Henry for the regulation of the church. The king, however, delegating the consideration of these charges to Cranmer, who was a firm friend of Ridley, they were soon disposed of, and he remained unmolested.

In 1545 he was made prebendary of Westminster, and it was at this time that he appears to have become familiar with the writings of some of the German and Swiss Reformers, on the sub-Hitherto, ject of transubstantiation. Ridley, in common with many of those who had shaken off the yoke of Rome, had, from the force of early prejudices and practice, still adhered to the popish doctrine, from which Luther himself. with all his devout reverence for scripture teaching, can be said to have diverged very little. A more thoughtful consideration of the whole subject, howover, not in the reflected light of tradition and human authority, but in the calm, clear radiance of gospel teaching, led to the abandonment of error on the part of Ridley, and the maintenance of the scriptural truth concerning the Eucharist.

In 1547, Edward VI. succeeded his father on the English throne, and Ridley was one of the first and most favoured of those who preached before the cathedral, he so fearlessly rebuked stantial mark of approbation bestowed upon him, by making him Bishop of Rochester. In this prominent position, he displayed the same fearless and carnest spirit of zeal, in the maintenance and propagation of the reformed doctrines; in attempting, and not without success, to draw away the minds of the people from the refuges of lies to which they had been trusting, and leading them to a simple confidence in the all-prevalent intercession of the Great High Priest of the Church, whose one sacrifice, once for all, has "obtained eternal redemption for us."

Associated with others of the principal Reformers, and encouraged by the unmistakable sympathy of the youthful king, he sought to diffuse widely the clearer views of truth which he had been privileged to embrace. To effect this object, he, in conjunction with Cranmer and others, compiled the Book of Common Prayer, which formed the substance of that now in use in the Church of England. This was designed to take the place of the old Latin Book of the Mass, which had hitherto been in universal use. It contained very little that was not in the old one; the chief addition being that of the Litany. The traditions of Herne are, that in the house to which reference was made in our opening paragraph, the conferences were held from which this book cmanated. It is certain, "that he was the first to have the Te Deum chanted in English in the parish church." *

In the next year, we find this excellent man so far led away by the circumstances of his position, that he associated himself with several of his brethren in the persecution of the Anabaptists, and these who refused to receive the manual of devetion which had been prepared for the country. Doctrines, unquestionably of infinite moment, were denied by some; but instead of leaving such to be dealt with by fair argument, and assailed by scriptural proofs, the more summary, but far less satisfactory method was adopted, of handing them over to the scaffold or stake; and in this unhappy and mistaken line of conduct Ridley was a transgressor.

In 1549, Bonner, Bishop of London, who, whatever his faults, at least merits the praise of consistency to his principles, was deposed from his bishopric, by the act of a commission, constituted to try that prelate for holding views opposed to the king and his spiritual advisers; and in the next year, Ridley was appointed as his successor in that important see. The same fidelity and industry were manifested by him, in this new and larger sphere of service, as had been displayed in his previous and less important ones. "Every sabbath and holiday, he preached in one place or other, except extraordinary occasions hindered him; and to his sermons multitudes of people resorted, swarming about him like bees, to gather the sweet flowers and wholesome juice of his fruitful doctrine." At the request of the council of the king, and assisted by Cranmer, he drew up some articles of faith, forty-two in number, which were believed to embody the cardinal doctrines of truth, as held by the great lights of the Reformation. These, after having been submitted to other bishops, and subjected to certain corrections, were finally sanctioned by the king in council, and promulgated as authoritative, in matters of doctrine, in the English Church.

There can be no doubt that Ridley possessed a great amount of power over the mind of the young monarch, from the fact, that as the result of one of his earnest appeals before the court, on the subject of beneficence towards the poor, as a means of exemplifying the excellency of reli-

During the present year a monument has been erected to the memory of Ridley, in the above church, chiefly through the efforts of W. Newton, Esq., a resident at Herne Bay, aided by the voluntary contributions of others. It bears the appropriate inscription—" For the word of God, and the testimony of Jesus Christ."

Clark's "Marrow of Ecclesiastical History," 1664.

tutions.

gion, Edward was led to found three institutions, to meet the cases of the indigent, the sick, and the depraved. Grey Friars' Church, with its revenues, was devoted to the welfare of orphans—altered now somewhat from its original design into the yet valuable institution known as Christ's Hospital; St. Bartholomew's, near Smithfield, was made an hospital; and the residence of the young Prince himself, known by the name of Bridewell, was

turned into a house of correction for the profligate and criminal, and gave

the name to subsequent similar insti-

In the year 1532, Ridley, on his way from Cambridge, paid a visit to the Princess Mary, then residing at Hunsdon, in Hertfordshire, and sought to interest her on behalf of the reformed doctrines. He asked permission to preach before her, with the hope of producing the conviction in her mind of their scripturalness. This request, however, was not only pesemptorily denied, but remembered by that bigoted and revengeful woman, at a subsequent period, with a bitterness of spirit that indicated the most virulent hostility, both to the Protestant faith and its advocates. Ridley, though defeated in his attempt to do her good, was so little angered by the rebuff, that he urged upon the young king the propriety of allowing her to hold her own views, diametrically opposed as they were to his, without molestation.

On the death of the King, Ridley sought, in conjunction with others, to place Lady Jane Grey upon the throne. At St. Paul's Cross he preached on her behalf, and warned the people of the consequences of Mary's accession, and even of Elizabeth's, whose Protestantism was not of an unquestionable order. There can be no doubt that, though influenced by these high considerations, he committed, under the then existing state of things, a grave political error. The abortive attempt, as every one knows, failed; and that ill-fated lady, after an unwill-

ing assumption of the style and dignity of a queen, for a few days, gave way to Mary; and early in the following year was executed, together with her husband and father, for high treason.

Ridley, now seeing the hopelessness of any further persistence in his cherished and darling scheme of securing a Protestant successor to the throne, sought to placate Mary. But it was not in the nature of the queen easily to forgive such a man, especially as he had taken so prominent a part in seeking to set aside her succession to the throne. The important position he had filled in the Protestant Church, and the earnest efforts he had made to promulgate and maintain the doctrines of the Reformation, caused him to be a marked personage; and one of the first acts of the new sovereign was his committal to the Tower. This took place in July, 1553. During the latter part of this year,

and the commencement of the following, the Reformers and Catholics held several disputations on the points of controversy between the two religious parties. Complaints being loud and general that the queen had, by his imprisonment, prevented Ridley, one of the most able and learned of the party opposed to herself and friends, from attending, he, with Cranmer and Latimer, was removed from the Tower to Oxford, where, in the convocation held on the doctrine of the real presence, they both took a prominent part.

For some months Ridley remained in prison at Oxford, where efforts were repeatedly made to get him to renounce his opinions; and there is reason to believe that, had he been recreant to the faith, he might have found the queen willing to spare his life. But happily, he, who had more than once displayed the infirmity common to men, stood firm. His doom, therefore, was sealed; and fifteen days after his condemnation the flames were kindled for his martyrdom.

The records of the church are full of

instances of heroic endurance, under tortures and agonies, the very thought of which makes humanity shudder; and that which Oxford witnessed in front of Baliol College, on the morning of the 16th of October, 1555, when Ridley and Latimer, who counted not their lives dear unto them for the gospel's sake, were bound to the stake, was only one of many illustrations of the words of Paul: "Through faith they quenched the violence of fire, out of weakness were made strong; were tortured, not accepting deliverance, that they might obtain a better resurrec-tion." This dreadful event was contemplated by the venerable martyr with a serenity of spirit that was most enviable. He spoke of his death as his marriage morning. It was his bridal with immortality; and he knew that not only earth, but heaven, sent forth attesting witnesses of the solemn cere-monial. The night preceding his execution was passed by him as calmly as though the next morning was to usher in one of the most ordinary days of his life. He would not allow his brother to remain in his cell, when his fraternal love suggested the wish to spend the night with him, but said, "that he minded, God willing, to go to bed, and to sleep as quietly that night as ever he did in his life."

Led to the place of martyrdom, he appeared before the vast assembly, that had gathered together to behold his last moments, with a cheerful aspect; and when Latimer, who was to be his companion in suffering, was escorted by his guards to the spot, he ran to him, and embracing him, said, in tones of encouragement, "Be of good heart, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it." Both then kneeled down, and commended themselves into the hands of the Great Shepherd and Bishop of their souls.

After a brief conference with each other, Dr. Smith, a renegade from Protestant principles, addressed them from the words, "Though I give my body

to be burned, and have not charity, it profiteth me nothing." What follows is gathered from the notice of the martyr in Clark's work, before quoted, and from his life, by his relative, Dr. Gloster Ridley:—

"When the sermon was finished, Ridley asked Latimer, whether he would first answer it; but Latimer desiring Ridley to begin, both of them kneeling down, Ridley, addressing himself to the Lord Williams, Dr. Marshall, the Vice-Chancellor, and other commissioners appointed for that purpose, said, 'I beseech you, my lord, even for Christ's sake, that I may speak but two or three words.' And while Lord Williams was inclining his head to ask the Mayor and Vice-Chancellor whether he might permit him to speak, the Vice-Chancellor and bailiffs ran up hastily to him, and with their hands stopping his mouth, said, 'Master Ridley, if you will revoke your erroneous opinions, and recant the same, you shall not only have liberty to do so, but also the benefit of a subject; that is, your life.' 'Not otherwise?' said he. 'No,' returned Dr. Marshall. 'Therefore, if you will not do so, then there is no remedy, but you must suffer for your deserts.' 'Well,' replied the noble martyr, 'so long as the breath is in my body I will never deny my Lord Christ, and His known truth. God's will be done in me.' After this speech, he rose up and said, with a loud voice, 'Well then, I commit my cause to Almighty God, who will judge all indifferently.' Ridley, being stripped to his shirt, stood at the stake and prayed, 'O Heavenly Father, I give unto Thee most hearty thanks for that Thou hast called me to be a professor of Thee, even unto death. I beseech Thee, Lord God, take mercy upon the realm of England, and deliver the same from all her enemies.' Then the smith took an iron chain, and brought it round the two martyrs, and, as he was driving in the staple, Dr. Ridley shook the chain, and said to the smith, 'Good fellow, knock it in hard, for the flesh will have its course.' His brother now

and would have tied it about his neck. The bishop asked what it was; and being informed, said, 'I take it to be sent of God, and therefore I will receive it as sent of Him. And have you any for my brother?' meaning Latimer. Being answered in the affirmative, he bade him give it to him betime, lest it should be too late, which was accordingly done. He then becought the interest of Lord Williams for several poor men, and for his sister, who he feared would be injured by his death. A faggot, ready kindled, was placed at Ridley's feet, to whom Latimer said, ' Be of

good comfort, Master Ridley, and play

as I trust shall never be put out.' The

brought him some ganpowder in a bag, | fire being given to them, when Ridley saw it flaming up towards him, he cried, with an exceeding loud voice, 'Into thy hands, O Lord, I commend my spirit. O Lord, receive my spirit.' Latimer, on the other side, as carnestly praying, 'O Father of heaven, receive my soul,' appeared to embrace the flames. he had stroked his face with his hand, he soon died, apparently with little or no pain. But the fire on Ridley's side of the stake was so ill managed, that his lower parts were consumed, long before he died-which he did, calling upon the Lord to have mercy upon him.

Thus perished one, who, Bishop Burnet says, "for piety, learning, and the man. We shall this day light such judgment was the ablest man of all that a candle, by God's grace, in England, advanced the Reformation."

T. A.

MEMOIR OF THE LATE REV. ROBERT ALFRED VAUGHAN, B.A.

prematurely, at Worcester, on the 18th built. The man who resolutely and of March, 1823. marked by a blending of masculine and do—the man who does not loiter over feminine beauty, which seems still some pleasant book or chat with a visible in his portrait as a man. From friend when he ought to be elsewhere 1825 to 1843 he lived in the suburbs of —is the one to live what deserves to be London, and the glimpse which we get | called a life. At the close of his thirof his home life is a very pleasant one. teenth year he became a pupil at Uni-The danger lest his amiability of versity College School. History and temper should soften into lack of firm- biography were his favourite reading. ness, was watched against both by and his store of general knowledge at father and son, and his character gradually knitted itself more densely together. A man who is a mere friable next to a devout heart—carly showed mass of conglomerate, is always in itself. "If the crowns of all the kingdanger, and is constantly imperilling doms of Europe"—we are quoting Fencothers. You cannot build him into the lon—" were laid down at my feet in social fabric with either comfort or exchange for my love of reading. I safety—he may crush up at any mo-would spurn them all." The sketch which ment, and leave a foul hole in the we get of him, sitting with his book on building, for he not only crumbles out his knee, when quite a child, at the feet himself, but too often brings other and of his father, each intent on his work, is perhaps better stones along with him. a genial domestic picture.* A rigid—we had almost said a stern sense of duty is a foundation of cha-

ROBERT ALFRED VAUGHAN was born the walls of the Apocalyptic city were His boyhood was immediately does what it is his duty to this age was unusual. His love of reading—that greatest blessing of life lon-" were laid down at my feet in

We get another peep at young

racter, like the jewelled one upon which jees See Memoir profixed to Remains, Vol. 11.

Vaughan on the first day of his schoolbey life, "standing on the stairs, leaning back against the banisters, amidst the crowd of waiting boys, with his large head and long curls, and frockcoat, an object of universal schoolboy observation, and therefore derision, blushing deeply at the rude remarks, and striving to avoid the tormenting jeers that rose up round him on every side," and bearing, with " singular good humour, the jests and teasing to which he was subjected." We are told further that he had, in his "classical lessons, a real taste and an enjoyment and appreciation of the books read, almost incomprehensible to his companions generally." You may rear a phossant along with chickens, but its true nature will soon appear, and the bird will soar away and leave its comrades. In due time he ascended from the classes of the school to those of the college, where he presented himself as a genial and somewhat humorous and ambitious but retiring youth. His father streve at this time to form in him a habit of studying early in the morning rather than late at night. Now, or subsequently, on a bracket over the head of his bed, he fixed an alarum, which overturned a jug of water upon his pillow if he did not rise and prevent it. This queer contrivance succeeded. He came, in time, to prefer early to late working; and let every student pick up a hint here, and put it in the casket of The body and the brain, as a part of it, are strongest in the morning, and that is the time for both to do their hardest work. In 1842 he graduated with honour, and was the second classic of that year. He had little pleasure in mathematical or metaphysical studies, but his poetical tendencies had already blossomed.

The time had new come for him to choose what part he would take in the great life-drama. Some of his land-scape sketches promised well, and he seems to have had thoughts of a painter's life. But religious feeling led him to decide for the Christian ministry; and,

though we are not able to give any outline of his spiritual history, yet we shall see soon that his piety was both deep and broad. His love of quiet came in as a secondary force to impel him in this direction; but this must not be confounded with a love of ease. It was in reality a love of thought; for the winds and storms of public life shake off the fruits of meditation from some trees ere they can ripen. The calm activity of a Christian minister may be as utterly opposed to a lasy longing for ease as the most restless bustle of the man of business or the politician—perhaps more so. Some of the world's hardest workers have been men of the closet rather than of the forum. It is not those who seuffic most, and who make the loudest noise, that always, or perhaps even generally, get through the most work. And yet the thinker should endeavour to take some part in what is going on outside his study, lest his meditations become morbid. For the Christian minister, who has also aspirations after usefulness with his pen, this necessity is met by those calls of sacred charity which take him to the homes and bedsides of the sick and sorrowful, as well as by the more public duties of the pastorate. It would be well if every student sought to balance his studies with a just weight of similar work; and whilst there are the sick, and the ignorant, and the vicious in the world, he can be at no loss for a worthy change of labour.

In 1843 he became a theological student in the Lancashire Independent Whilst here, his spiritual College. biography was of a deeper import, as appears from his diaries, than those around him suspected. Hope, aspiration, penitence, and despondency cast their sunshine and shade upon his soul. To be a Christian minister and a Christian poet, were the lofty summits—as of some mountain with a double peaktowards which he climbed; and sometimes one seemed to have especially caught his eye, and sometimes the other, but he always kept his face

towards both. In November, 1843, he to be afraid of coldness and insipidity, writes, "The years are gliding away from me. This one will soon be gone. I shall soon be twenty-one. What have some men done before that age! What shall I have done? When all the years of my life shall have passed, and I come to review them on my death-bed, what is it I ought to see? What is it I should love to see? A life during which I have written poetry, that has thrilled men's hearts with all that is beautiful, and good, and God-like; a life during which I have humbly and devotedly served Christ, and converted many souls." Surely this was a holy and wise ambition. The Church may and wise ambition. well rejoice to see any poet, who can give her songs for the utterance of her joys and sorrows, and dart clear flashes of beautiful light across the gloom through which she journeys, to hearten her in her dim and drowsy way. A time will come, we would fain hope, when our poetry and our prose will revert to the ancient Hebrew types, and glitter as they do with the light of heaven. Contrast a psalm of David and a modern lyric, and it is too often as though you placed a majestic statue

periodical literature, and in 1844 he launched a small volume-"The Witch of Endor, and other Poems." We have only an extract or two from the book, which to base any opinion of its merits. Whilst asserting its evidences of "high poetical capability," the father of the poet charges the verses with an "overcrowding of metaphor," and "a want of clearness and simplicity." We have not a word to say for the last faults, but shall let the author plead for the former himself-though our quotation has really no direct reference to his own poetry. "Such exuberance, however, from the time of Quintilian downwards, has been accounted a fault on the right side. . . Sir Joshua Reynolds has remarked, that 'it is the peculiar characteristic of men of genius

beside a prettily-painted doll.

Before he left London he had thrown several fragments on the stream of from which they think they can never be too far removed.' Simplicity has assuredly much to answer for, owing to the numbers who have paraded their barrenness under her name. A man who doles you out his ideas at the rate of one in half-a-dozen pages, will tell you that he has too much regard for the canons of art, and for the unity of his design as a great whole, to divert the attention by any superfluous ornament in the filling up of its parts. doubt it is quite true that needless and incongruous imagery is a blemish; but may it not also be true, that he who professes to be thus scrupulous has made a virtue of necessity, and exhausted his whole store to supply us thus poorly; while the fertility of his more prolific brethren excites his censure, from reminding him but too keenly of the woful pains he has undergone in bringing to light the few thoughts he has himself produced?" His first notable effort in prose was a review-article on Origen, which appeared in 1845, and which won the commendation of Sir James Stephen and of Judge Talfourd. In the same year he wrote two poetical pieces, "Antony, a Masque," and "The Disenchantment;" and "Edwin and Elgiva," a dramatic poem, appeared in the London University Magazine in 1846.

In 1846 he went over to Germany, and became a student at Halle. In a letter written on his journey, he says, "There is a danger of my being more anxious to interest than to instructto collect a multitude of materials for adorning the edifice, and quite to forget that the carts have not yet come up with the stone which must make the strength, and be the substratum of the whole." At Halle he passed through a brief period of unrest and gloom, but we are not able to catch the forms of the clouds which overshadowed him. A disgust of life which he calls "a perpetual driving on a lee shore, and no rounding the cape," is the only phantom which we can fairly outline in the

He hints in one passage, at twilight. a wish that he "could see in Scripture good reason for believing in the annihilation of the lost." We should have liked to know a little more of this period of his life. We are not sure that there is not a sentimental affectation of doubt and perplexity in some of our young men, but the sincere struggles of an earnest man through the tangled thickets of uncertainty are worth seeing. Whether Alfred Vaughan had an encounter with the black spirit of scepticism, does not appear, but if he had, his foe was happily soon dis-

His aspiration at this time was to write a series of ecclesiastical dramas, which, when complete, were to be a kind of poetic picture gallery of church He intended to commence the history. series with Savonarola, and Chrysostom and Hildebrand were possibly to follow. But he turned to prose; which, however, is everywhere breaking out, like some sturdy hawthorn, into the blossoms of poetry. Amidst all these poetical aspirations, the work to which he was destined was not forgotten, and, as a further preparation for this work, he made a tour to the Dead Sea of German philosophy. In the summer of 1847 he returned to England, and started again for the continent, touching Venice as his limit.

Early in 1848 he became assistant minister to William Jay, and continued at Bath for two years. He married soon after his settlement in this city. Whilst here he wrote his articles on Schleiermacher and Savonarola, from materials gathered mainly at Halle. A large majority of his hearers besought him to remain, but he removed to Birmingham, where he began and almost finished his chief work, "Hours with the Mystics." Here, too, he continued to ply the pen of a reviewer, and added to his capital of philologic knowledge, so that it now comprehended ancient and modern Greek, and German, Latin, French, Italian, Dutch, and Spanish. His diaries show how he stood guard

over his work, and how he saddened at lost time and defeated purposes. 1853, he writes :-- "True genius, instead of sighing and sonnet-writing about adverse circumstances, and unfavourable position for development, does what is to be done, and works and waits. It is the false which bemoans itself and complains of destiny." Again, in 1854, "Proceed to inaugurate the work for some ensuing months amidst praises. May I be found striving towards that Christian ideal of what I, in my circumstances, ought to be, with a patient, uncomplaining courage, bearing up against hindrances, surmounting trial, singing inward praises for many evernew mercies, husbanding time, not easily provoked, full of interest in the welfare of others; and while decided and firm in my own aims, yet entering into the condition of others, striving towards courage, and a modest selfreliance and good hope, and trustful self-abandonment, labouring at this sanctification day by day—the Holy Spirit working in me mightily! So be it." On his birthday this year he complains that he has "to look back on acres of lost time—dandelion and thistle wastes." Time and work were synonymous to him, as they are to all who have learnt rightly the language of life. Where is the man to be found who is not continually scattering from his hand the diamond dust of wasted moments, which is trampled as it falls into the mire of the past and forgotten. There may be some danger of a feverish thirst for work which gulps down large draughts and is then satiated for a time; but a still, stern, steady energy which plods on calmly and wisely-how rare and how great an acquirement is this. Work, however, and this should never be forgotten, does not mean physical and mental toil only or chiefly. Praise, and prayer, and meditation on the Word of God must always be put amidst the noblest work which men, aye, or angels, can do. It is here that many great workers fail. They plough and sow, but forget that God alone gives the fruitful rain, and hence much of the seed | abridging some, expanding others. dies in the soil. They dig in the mine, but have not the lamp of divine guidance, or, if they have it, the light is dimmed with dust and dirt, and hence they send up baskets full of useless rubbish instead of precious ore.

In 1854 he received, but declined, an invitation to Glasgow, and it was at the close of a visit to this city that his health first gave serious symptoms of failure. He was thrown saids for two months by pleurisy, and writes, "I never so realized before how life hange by a thread, or had my hold on earth so shaken, as though a weed had been loosened in its roots by a vigorous grasp and movement, though not uprooted.' Before this illness he had suffered from frequent periods of lassitude, and once from noticeable illness. But no pulmonary danger was suspected till the spring of 1855, and in the summer of that year he had to give up his pastor-The summer after he went to Bournemouth, and whilst there blood came from his chest, after a walk slightly longer than usual. The medical verdict was that there was no hope of cure, and the father refers touchingly and beautifully to the day when this sad decision came over his hopes, like that deep gloom which sometimes forebut was engaged much of the next two runs a storm. The son speaks of his days in reading, and even in writing. On the morning of the twenty-sixth, work as "nearly done," and adds, that he had been spared to finish his book, respiration again became difficult. When reminded of the goodness of God, which or almost to do it, to be an earnest of what it was in his heart to attempt. had helped him through so much, he " Many of greater promise," he modestly said emphatically, "Yes-God is very good." Soon afterwards he said, with adds, "have been cut off with even less performance." It is, indeed, a sad scene much calmness,-"This is very like to see one so gifted borne swiftly down the rapids of death, whilst we can only stand at the bank and look on. The richly-freighted vessel dashes along the

He now removed to the neighbourhood of London, and hope was given him, not only of alleviation but of cure. Whilst his "Hours with the Mystics" was working its way through the press, he revised many of its later parts.

fatal cataract—is but a bowshot before

it-and we can do nothing.

said to contain himself far more truly than we can say this of his grave. Apart altogether from its historical merits, there are such literary gems in this book as are not to be dug up readily elsewhere in the domains of modern During the last two years of his life he wrote the articles on Goethe, the German Courts, and French Romances of the Thirteenth Century, but this is by no means all that he did. Some shorter papers belonging to this period will be found in the Remains, and a longer one, on John Tauler and Middle Age Mysticism, is to be re-published. In the summer of this year he went on the Continent, keeping mostly near the Rhine, and the excursion seemed to do him good. But mournful news from India, where he had two sisters, brought on hæmorrhage, which left his breath-

is a worthy and precious memorial of him-not a cenotaph, for it may be

ing more difficult than it had hitherto been. This difficulty deepened as the autumn went on. It became so great on the morning of the twenty-third of October, that medical help was hastily sent for, and the means used were temporarily successful. He was in bed,

dying." These were his last words, but he smiled frequently, and at length gently sighed his life away. His character, as given us by those who knew him, must have been attractive indeed. One tells us of his "genuine cordiality," his "ease and simplicity of manners," his "independent thought" and "lively imagination." Another

witnesses "how kind and generous" he was; "how ready with his stores of

information," and how unconscious he

seemed to be of his own genius. Another speaks of his "exhaustless memory," his "genial humour," his free-dom from "satire," his "womanly gentleness of feeling," his "purity of conscience," his "devoutness," and his "ardent longings after Christ." His father tells us that his courage in personal things was such that he "scarcely seemed to know what fear was." Can we add anything to these testimonies? Let those who would know more of him seek that further knowledge in his writings, and if they do not sketch from them the portrait of a genial, a gentle, a thoughtful, and a devout countenance, they must be very young amateurs in the art of spiritual portraiture. The feeling of the thoughtful reader will be,

"This is a man whom I would gladly have known, and whose friendship would have been a choice blessing. Such is our own feeling springing up from a perusal of his writings, and from a slight and now, alas! a closed intercourse. But no. That faith which cheered him teaches us to look onwards to that happy time when we shall all meet in our Father's house in heaven. What a gathering this will be! What a rare and rich boon it is to have the companionship and love of a noblehearted and gifted soul on earth! But in heaven we shall be enrolled in the grand brotherhood of saints, and listen to the wisdom-aye, and share in the love-of the truly great of all time.

VISIT TO DAISY MEAD.

SECOND DAY.

tian man to be to a neighbourhood "as dew from the Lord!" His presence, his plans, his actions, his character, all great arguments, to the mind strung have a refreshing influence. His life for action, and bent on victory. Would is at once a sermon and a psalm. His that our godly laymen throughout the ļ example teaches, and his rejection of personal merit says, "Give God the praise." Both in spirit and words his language is, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's And how much good may such a man accomplish! The resources of a well-directed individuality are inexhaustible. strengthens itself in proportion to its work. With occasion, power comes. One then "forgets the things which are behind, and reaches forth unto those which are before." The feeling that object is to pour a stream of life over a nothing is done while anything remains dead world, consider that their conundone, is the secret of all great deeds. | tributions exonerate them from the re-A work begun and continued in this spirit will never be a failure. The rills of living water are instantly dried mountain will vanish, the river will up, and ten thousand localities suffer in

WHAT a privilege it is for a Chris- dry up before it. In a righteous cause there are no impossibilities; and great difficulties are only great incitements, empire would think of this! If each in his sphere copied the example of Mr. Philip Graham, and considered himself "called of God" to bless the people around him, what an immense amount of latent power would be developed! I admit that great power is gained by concentration: this age, which may be called the age of societies, has wit-Consecration to a cause nessed and confessed the fact; but if power aggregated be at the expense of power diffused, the gain is purchased by enormous loss. If ten thousand contributors to a given society, whose sponsibility of local effort, ten thousand consequence. Moral responsibility discharged by money is a mockery and a lie. It cannot be done. The terms are incongruous, and the ideas which they respectively suggest cannot be confounded without injury to the mind. To cry "Corban," and refuse to relieve a needy parent, brought upon the patrons of the iniquity the Lord's severe rebuke; and the facts are recorded for our admonition.

"I feel it a great privilege," said Mr. Graham, "to subscribe to the missionary societies. I think them institutions which lift the present age above all former times in moral sublimity. It is a luxury, limited as one's means may be, to do something to keep them in operation. Every gift for this purpose should also be accompanied with prayer, that it may be accepted and blessed. And I believe the time is near, when the treasuries of such societies will be vastly enlarged. Yet, never does a good thing appear among us, but the deceiver tries to work it for his own base ends. Curiously is this seen in the fact that he tempts men with the lie that they may keep their lips and purses closed about Christ at home, seeing that they have subscribed for the heathen abroad. Have you noticed this, sir?"

"Yes," I replied, "and the plot of the temptation is worthy of the subtlety of the tempter. It is this: Get Christians to lose sight of their individuality, as servants of Christ, and the following results will take place. They have given money to a common fund for a good purpose. Let that satisfy conscience. They need not introduce religion much in conversation; they need not speak about Christ to their neighbours; the missionaries are preaching in their stead, and doubtless doing it much better than they could. then, he knows that dumb Christians will not disturb his dark kingdom; but to make them dumb is only one of his objects, for out of that very dumbness he will then forge a weapon against the genuineness of their Christianity itself,

and teach his servants to whisper, 'Christian charity, forsooth! Oh, certainly, convert the interesting natives of Africa and China, but leave the hardworking English labourer and mechanic at your door in perfect heathenism! Do n't condescend to speak to them about your religion. They are only Englishmen. Fortunate inhabitants of buctoo! lucky cannibals! Our Christians weep tears, sparkling tears of silver and gold over you; but for us poor wretches at home they have only vinegar looks, and exclamations of horror at our wickedness! They would not defile their garments by coming near one of us.' Such are the tactics of the adversary; and the measure of his success is always, and only, the measure of our inconsistency."

"True," said Mr. Graham; "and I feel that to neglect my 'heathen at home,' because I support a foreign missionary society, would be to expose my religion to suspicion. The sarcasm of the world is justified in such a case. Oh. for an habitual sense of the Redeemer's love, and of our obligations to redeeming grace! That would keep the motive power of action right, and prevent many of the tricks of the deceitful heart."

The forenoon of the second day at Daisy Mead was delightfully spent in visiting, with Emma, a number of cottages on the neighbouring common, whose humble tenants were indebted to her for many an act of unobtrusive kindness, performed in the spirit of the law, "Lot not thy left hand know what thy right hand doeth;" and for many a word of wise counsel dropped in tones gentle enough to find its way straight to the heart. Wondrous is the power of gentleness! It subdues the fiercest opponent, binds the hurricane of anger, and stops the rushing cataract of rage! "A soft answer turneth away wrath." Is there any connexion between this mental fact and the physical one that deaf people will hear a whisper, inaudible to the acutest ear, whilst they are insensible to the efforts of stentorian lungs, or the roll of the heavy thunder?

In one of the cottages, an illustration of Christian patience was given, which I cannot forget. A young woman had kept her bed nearly nine years, without a known murmur. Pale as the paper on which I write, and wasted to the condition of a breathing skeleton, there was nothing to indicate the presence of life but the large spiritual eye which almost literally pierced me with its extraordinary brightness. She was the only child of very poor parents, and had been remarkable for her beauty, an endowment which no one should envy, as it has often proved fatal to its possessor, and would have done so in the case of Mary Wem, had she not been fortified against her adversary by a gracious Providence, unnoticed and unthought of at the time. Thus it is with many of our deliverances. Their full value is not seen, until in after years we review them under the light of a matured experience, and calmly weigh the consequences which might have ensued to ourselves, our character, or our position in life, if that deliverance had not come just as, and when, it did. Perhaps one of the sources which will feed the everlasting stream of praise, will be a review of the special providences which noiselessly wrought out a Father's plans of mercy for us. Doubtless—is that word too strong? and must I say instead, perhaps?—in the world to come, all the circumstances of any given case of jeopardy, from which we are now delivered, we can scarcely tell how, will be clearly revealed; and we shall see how imminent was the peril from which we were defended, and how disastrous would have been the result had not God interposed. I remember making some remark of this kind to my young friend after she had told me the history of poor Mary Wem.

"Do you think then, sir," that we shall remember in heaven the facts of our history on earth?" asked she, as we

returned home.

- "Certainly, I do."
- " All of them?"
- "Why not all, if any?"
- "Because some of them are painful in review now, and what will they be then?"
- "I see the full force of that question, my dear young lady," said I; "and though I may not be able to answer it satisfactorily, I shall not evade it. has been the subject of my meditation frequently, and though it has its difficulties, they are neither greater nor more numerous than those which surround almost any other question respecting the future state of being. A future state of being is clearly a matter of revelation; but the identity of the individual is essential to such a state, and consciousness and memory are essential to individual identity; therefore we shall recollect then the facts and circumstances that affect and influence us now. It would seem. indeed, at first sight, that the recollection of dark and sinful passages in our earthly history would mar the happiness of heaven, or at least flit across its pure atmosphere, occasionally, with a disturbing effect, like an unwelcome thunder-cloud. But let it be remembered that the happiness of heaven is the happiness of redeemed men, and the thought of pain from the memories of the past is at once seen to be inadmissible. What is the new song? 'Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' Here you have the recognition of the fact that they were redeemed by the blood of Christ; that is to say, in their very song of joy there is a recollection of their guilt and misery; but instead of that recollection checking the shout of triumph, it seems to give it greater volume, for it deepens, and still further deepens, their impression of the surpassing love of their victorious Lord. Should we not rather, therefore, conclude that the recollection of the guilt

and shame from which we have been rescued will tend continually to strengthen our loyalty and love to our adorable Redeemer, whilst we find in His presence fulness of joy, and at his right hand pleasures for evermore!

We had reached the house, and Mr. Graham stood at the door to welcome us with a joyous smile on his countenance.

"Well, love," said he to his niece, "have you invited our neighbours, I mean that portion of them that you take under your special charge?"

"Yes, dear uncle; and I think we shall have a good meeting."

And we had a good meeting. There were nearly fifty persons gathered together in the evening, and they listened with pleasing attention to my plain address, at the close of which, much to my surprise and gratification, our host spoke to them as follows:-

" Now, my good friends and neighbours, I want to say a word to you, before you go to your homes, about the kind minister who has just spoken to us about our Lord Jesus Christ. Some time ago I was travelling in the north of England, when I met this gentleman in a stage coach. A conversation took place between him and another passenger who, unhappily for himself, rejected God's blessed book-the Bible and consequently the Saviour and the salvation revealed in the Bible. Our friend here was very faithful in a few werds with that unhappy unbeliever. And you may rely upon it, my friends, that all unbelievers are and must be unhappy. It is not in the nature of things that they can be otherwise; for there is no peace without pardon, and there is no pardon without Christ. Well, the gentleman confessed that he had not read the Bible, and that therere his prejudice against it was, to say the least, not very wise. None of us know who he was, nor did we ask his is every one that hangeth on a tree."

friend of mine was in the company of a gentleman, in one of our northern cities, who told him that he had been travelling lately in company with two gentlemen and a young lady, and that he had been so deeply impressed with certain remarks upon religious subjects and the Bible, that he could not rest until he read the book for himself. The result of that reading, he said, had been to convince him of the divinity of the book, and his own sin and folly in treating it with neglect. He further stated that he, his wife, and family, all of whom used to spend the Lord's-day in gay company and pleasure-parties. falsely so called, had broken through that sinful habit, and had begun to go regularly to a chapel, where the Gospel of Christ was faithfully preached. He described the travellers in the coach. and named the time of the journey, and the town where they left, and my friend, knowing that I was at that town about the same period, wrote to ask if I recollected anything about such a conversation. Of course I did, and thus we came to know that the word, fitly spoken then, was a word in season to one poor soul, and may lead on to the salvation of the wife and children, nay, to that of some of the former companions of the now believing and converted lawyer. I see, our friend is grateful to God for this good news; for it is news to him as well as to you. as I purposely refrained from telling him until now, that we may all mingle our praises and prayers together at the footstool of mercy, the throne of heavenly grace, before we separate. But before we do that, let me urge you to remember what you have heard this evening from that wonderful text of the holy book, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed

name; but some months afterwards a

CAUSES OF LATE ATTENDANCE AT THE SANCTUARY.

THE fact of late attendance at the house of God, on the part of vast numbers of people, is everywhere notorious. So widely prevalent a fault must have easily discoverable causes; whether these are as easily to be justified, remains yet to be seen. Those we are about to mention are not all charged upon every late-comer, but some one or more may be found to afford an explanation of the unseemly habit on which we are animadverting. If our specific allusions to them should be deemed by any of our readers too minute, or too undignified for serious discussion, we can only reply that we have no alternative than to advert to them. If they are productive of the results complained of, and these are so mischievous and annoying, then we must consent to the endurance of homely references, for the sake of the probable and we may hope certain benefits, which will be likely to accrue from an exposure of the avoidable causes of this unjustifiable mode of behaviour.

I. First in order, as a cause of late attendance on the sanctuary, may be mentioned that of late rising.

Many try to convince themselves that they are more languid on a Sabbath morning than on any other day; alleging, as a cause of this unusual tiredness, the extra effort made on the Saturday to bring the active duties of the week to a termination. In some cases this is not unlikely to be the case; especially among those persons who are employed in such retail businesses as minister to the daily-recurring wants of the poor. Midnight often passes before they have left their shops; and the lateness of the hour for retiring to rest is not unmaturally followed by a lateness of hour in rising on the following day.

A deeply interesting and important subject here presents itself, which is now claiming, and most deservedly so, a large amount of attention—that which the Early Closing Association has so

sedulously and successfully endeavoured to keep prominently before the public mind. The evils which the system of late shopping has induced, are immense; and every effort should be made to obtain the desired relief for the already overwrought frames of thousands, employed in various business establishments, most of them young-and many of them females; and opportunity afforded for the cultivation of their mental and moral faculties, the very existence of which is almost ignored by the incessant and imperious demand made upon their time and strength. Earlier payment of wages to artisans and servants would, there is little doubt, very much facilitate an earlier visit to the shops of tradesmen; and these would be thereby freed from the painful necessity they feel, of keeping open their houses to so late an hour on a Saturday evening. Moral, as well as physical benefits would thus be effected; and the duty of attempting to realize such. should be felt to be obligatory upon all classes. Employers of workmen are especially called upon to see to it, that they do not, by postponing the payment of wages to too late a period in the week, help to multiply the temptations to which the working man is exposed, to neglect his religious duties, and violate the Sabbath's sanctity.

To a large number of persons, both mechanics and tradesmen, especially in the manufacturing districts, and in wholesale houses in our large cities, there is given what is termed the "Saturday half-holiday;" and where that is not enjoyed to the full extent. there is, in numerous instances, a material diminution in the hours of labour; so that really, with respect to many, the night preceding the Sabbath has followed a day of less than usual manual toil, and consequently more time for repose is not then necessary than is required on any other. Less would assuredly suffice.

II. The unnecessary postponement of certain family arrangements to the Sabbath.

Domestic duties, which might be discharged on the Saturday, are often left to the Sunday morning. There is no need to enumerate these. The heads of households will readily call to mind those preparations which are deemed requisite for a family, and which are adverted to in the three-fold question, to which our Lord refers, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" Wise managers of families will strive to anticipate the necessary arrangements for the Sabbath, the neglect of which provision, we doubt not, often prevents an early attendance on the means of grace.

It is to be feared that with some there is the idea, that, as on that day they have not to hasten to omnibus or train, that like time and tide wait for no man,-as there is no stern employer or overlooker, ready to notice those who are behind the hour for commencing labour,-and as no letters of business are demanding their immediate attention, they may linger a little longer at the toilet, or around the breakfast-table, or saunter in the garden; and so, for a season, breaking in upon the accustomed clock-work regularity of their habits, time passes more rapidly than they are aware. The chiming bells, that summon to the house of God, are the first to remind them of the fact that they are not ready for the worship of the sanctuary, which may be at some distance from their homes, and to which even quick walking will hardly bring them in time. Then comes the question, whether, having unadvisedly procrastinated to a late period the moment of departure for the house of God, it is not as well to keep at home; and the very question too often induces an affirmative reply. Thus many seats are vacant which might otherwise have been occupied; and the minister's heart is pained and chilled by the apparent and alas! too often, the real

indifference and neglect of those for whose eternal welfare his soul yearns with an anxiety not unmixed with anguish.

III. A want of interest in the services of the house of God is one cause of this negligent attendance.

Is it not too true that the value of the ordinances of religion is not sufficiently understood by those of whom we are speaking? There is not that passionate longing for the house of God which David felt, who could say, "O God! thou art my God, early will I seek Thee; my soul thirsteth for Thee." "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God." Ah! it is to be feared that the main cause of late attendance is want of sympathy with the service, and the habit of regarding it more as a routine duty, which, because they have been accustomed to observe it, they now attend to as a habit, without any very great interest or, indeed. any interest at all in it; and which a slight cause of detention, such as a shower of rain, or a visit of some worldly friend, would make them give up, without any very great regret.

If our space would admit, an earnest

If our space would admit, an earnest and affectionate appeal to those of whom, with too much truth, all this could be said, should be presented. The writer may be pardoned if he express a wish that all into whose hands this paper may come, and to whom the above remarks are but too applicable, would for a moment pause in the perusal, and breathe the prayer, "That which I see not teach thou me; if I have done iniquity, I will do no more." Cause me to "love the habitation of thy house, and the place where thine honour dwelleth."

He whose heart turns coldly towards the house of God, and indifferently towards its holy services, who is more thankful when they are over than when they begin, gives indication of the possession of a state of mind at an infinite remove from enviable. To such the words of Peter would be too pertinently addressed, "Thou hast neither part nor lot in the matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

4. A morbid desire to be noticed.

It may seem harsh and censorious to assert, that some persons are late at the house of God because they like to excite attention. And yet it is to be feared that this is the case. To enter when others do would not suit them; they have a great desire to be observed, and take very effectual means to accomplish their object, by so timing their entrance that half the congregation cannot fail to see them. Such persons would more deserve our pity than our blame, if the feeling of regret and indignation at such folly and vanity did not overmaster every other emotion. It would be well if they bore in mind that other eyes than those of their fellow-men were observing them, and that they were risking a severer judgment upon their conduct than could ever be passed at the tribunal of human opinion.

5. A habit of unpunctuality, into which some people fall, is one of the causes to be named.

Every one must have met in the circle of his acquaintance with some who, wherever they go, and whatever they have to do, are invariably behind time. At home or abroad, it is just the same. A whole company is often put to the greatest inconvenience, through their want of punctuality. Many a dinner has been spoiled, many a train lost, many a day's pleasure marred, because they have not been ready at the appointed hour. They are afflicted with an habitual indecisiveness of action; there is always something that wants finishing or perfecting; so that you can never calculate upon their presence until they are actually in their places. They are moved by impulses, and rarely act on settled principles, and both busi-

ness and domestic duties suffer in consequence. Such persons have exceedingly undisciplined minds, which are the main cause of their desultory habits. Nothing that is wanted is found in its proper place; their houses, like their heads, are scenes of perpetual confusion. They are sources of the greatest trouble and annoyance to themselves, and to all those who have anything to do with Representatives of this class of persons are to be found in every congregation. They are known to all the constant attendants there, with whom they have attained an unenviable notoriety for the regularity with which they are irregular, and the constancy with which they violate the proprieties and decencies of public worship. they could but see themselves as others see them, they would be surely roused to attempt a reformation.

It has sometimes been alleged, and with truth, that those who live at the furthest distance from the sanctuary are, as a rule, more frequently in their places in good time, than those who reside near. So of old the wise men from the East greeted Christ before His own people did; because they were observant of the signs of His coming, and hailed with gladness the appearance of the star that led them to the Lord. While the inhabitants of Jerusalem and Bethlehem were slumbering and indifferent, these showed the genuineness of their devotion, and their eagerness to testify their homage to the Messiah, by traversing a vast distance, and that amid many perils and privations, in order to effect their object. Thus they were at the feet of the holy child, offering their gifts, so full of significance, before the priests, who dwelt around the temple, had made the slightest preparations to welcome the illustrious Stranger, whose presence, in accordance with the word of the prophet, was to make "the glory of the latter house greater than the glory of the former."

This fact of the early attendance of distant worshippers is one with which

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attendance was observable there, notevery minister is familiar, and may be thus accounted for. Those who reside withstanding the late hour fixed for the near the sanctuary think, and act on commencement of worship. Those who have visited the thought, that being close at hand, Catholic countries cannot have failed to be they can in a few minutes reach the struck with the large numbers who place, and often so procrastinate, that they find they have allowed the usual hour of commencing worship to pass; while those at a distance, knowing they have a large space to traverse, and deeming it possible they may meet with interruptions, and that portions of an hour, rather than minutes, must tendance at so carly an hour. be taken into their calculation, gencrally give themselves a wide margin of time in which to accomplish the walk. It would be well if every one would make a provision for the probability of unexpected delays, in getting to the which was deserving of reproof. house of God in time. Ten minutes too We have a vivid recollection of a soon would be far preferable to being Sabbath once spent in the city of Berne. one minute too late. Some, it is to be feared, act as if they thought their

beginning public worship is too carly. and that a later period would insure an earlier attendance. Experience does not prove this to be the case. Changes have been made, making the time of commencement a quarter of an hour, and even half an hour later, but with exactly the same results. There are, and ever will be, loiterers, no matter at

procrastinators like themselves.

what moment public worship begins. In Ireland the services of many sanctuaries commence at mid-day, but there just as in England, late comers are to be found.

We were a short time ago spending a Sabbath in one of the most beautiful districts in Wales, where many tourists from England are to be found; and to suit whom a service in their own language is always held at one o'clock. At this service many of the residents in the village, who understand English,

attend the early services of the Romish Church. The fact that every mass must be said by the priest fasting, and another fact, equally notorious, that, after it is over, the Sabbath becomes a day of recreation and pleasure, may help to account for the large atsurely Protestants might, from other and higher motives, imitate them in that which is worthy of approbation, while they carefully shunned that

At the French Protestant church, capable of containing 1500 people, clocks and watches always gained, and every seat was filled a few minutes benever lost time; or as if they were warfore nine o'clock in the morningranted in presuming that the church hour of commencing divine worship; dial will have been put back on the and when the minister rose in the pulgabbath, to suit the convenience of pit, after his own mental devotions, the whole congregation, standing up It is sometimes said that the hour of simultaneously, and without being summoned to do so by any public announcement, burst out into a joyous pealm, that appeared to be both an expression of devout thanksgiving to God, and a cordial welcome to His messenger. Had a Balaam been there, he must perforce have said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of high aloes which the Lord had planted, and as cedar trees beside the waters." It was a scene calculated to inspire any preacher's heart with the loftiest emotions, and encourage him to attempt the instruction of a people, who, by their timely attendance at the sanctuary, seemed to say unto God, "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days!" and to greet their minister as did the centurion of Cosarea greet the were present. But the same desultory | Apostle Peter, "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God." O si sic omnes!

There is one other point that deserves a distinct notice, while considering the subject of a diligent observance of the ordinances of the house of God.

We have noticed with no small amount of pain, that it is becoming a growing habit with many, to be contented with attendance on public services once on the Sabbath, while they are never to be found there on the week day. We are certain that this must be injurious to the piety of those who indulge in such neglect. We are perfectly aware that legitimate reasons may exist, in certain cases, for so acting; old age, or sickness, or delicacy of constitu-tion, may render it both inexpedient, and even perilous, to breathe the night air, or inhale the atmosphere of a crowded chapel or church. But there are those who are neither old nor ill, nor incapable of breathing heated air, as attendance on parties in crowded rooms, for thrice the amount of time usually given to a Sabbath evening service, proves, who might, we think, be present. Some are found who will nurse themselves on the Sabbath, if they happen to be ill, rather than devote one of the days of the week to that object, because business would have to be interfered with: they do not like to rob the world of a day! Is this right or wise? "Will a man rob God?" Those who, by His providential dealings with them, have been excluded for weeks and months from the engagements of His house, have learned to prize what be-fore they neglected, and to wish that the past could return, that they might more diligently improve their privileges. Let none voluntarily absent

themselves from religious ordinances, lest, slighting them, they tempt God to deprive them of them altogether.

We believe, too, that the week-night service is a great help, and a rich refreshment to many who attend it. Why should not their number be multiplied threefold? We know the answer may be, and is, "Business prevents." Still, we think that, with some little contrivance, in spite of business, one, out of the hundred and forty-four secular hours of the week, might be consecrated to this object; and feel certain that the beneficial results would be an ample return for the self-denial, if any, it might involve. But ought business to prevent? Should it be allowed to exercise such a grinding tyranny over a man's soul? Is it for this, primarily, that God created him? The growing absorption of time, strength, thought, the almost constant employment of heart and head in men's worldly affairs, is one of the most appalling evils of the present day, one which every minister notices with sorrow, and thinks upon with alarm. It is affecting the most vital energies of the Church of God; lowering terribly the tone of piety; leading men to restrain prayer before God, and to feel a distaste for conversation and books of a spiritual character; while it even invades the sanctity of the Sabbath, and the solemnities of the House of God. Thus this world is more clung to, and the next put more out of view. Thus men are found thinking more of this, which they are leaving, and less and less of that, which they are nearing every day and hour. The good Lord arrest all who are in peril, before they go too far in this descending and dangerous course!

ANECDOTES, FACTS, AND APHORISMS.

THE STRANGER.

"I was a stranger, and ye took me in."

In this hard matter-of-fact world of ours, an act of disinterested Christian kindness is as rare as it is beautiful. Yet, even here, occasionally our hearts are warmed, and all the sympathies of our better nature called into grateful exercise, by the recital of some incident illustrative of the true spirit of the gospel.

In the early twilight of a November day, a saddened group were clustered in a room of an hotel in a western village. A home missionary from Iowa had been eastward to consult a physician in regard to his health, which had for several months been extremely delicate. He was accompanied by his The physiwife and infant child. cian's decided though gently expressed opinion had crushed his long-cherished hope, and now it was his most earnest prayer that he might reach his home to die among his children. It was Saturday night, the past week had been one of great expense, as well as of trial and disappointment, and now their resources were nearly exhausted, and the husband's increasing illness demanded many little comforts, which it was not in their power to obtain; so, with some reluctance, a messenger was despatched to one of the Clergymen of the place, asking him to come and see a sick traveller. Mr. -- was out of town, but his wife's ready sympathy was enlisted for a stranger in trouble, and she requested the friend who was to fill her husband's pulpit on the morrow to hasten to the hotel, and invite the sick man to her house. A load of care was lifted from their anxious hearts by the kind message, and they were soon quietly and comfortably settled in the pleasant parsonage.

Everything that could add to their comfort was as cordially done, as if they had been long-tried friends, instead of the acquaintances of an hour; and,

cheered by these attentions, they retired to rest, looking forward to a speedy reunion with the five loved children at home, whom they had left buoyed up with the hope of their father's complete recovery.

In the morning he rose as usual, and sat for some time conversing with his wife, in regard to his approaching death. and quoting those beautiful passages of the Sacred Word, which are so rich in promises to the widow and fatherless. He excused himself from breakfast, but to the many inquiries after his health, answered cheerfully, that he was better. Mrs. ---, and a lady who was with her, concluded to remain at home, in order to relieve the wearied mother in the care of the baby. The church bells rang out cheerily on the frosty air, and the invalid laid himself back on the bed as if in weariness. Suddenly the wife called in a startled tone to one of the ladies, and both sprang to her side. As they stood chafing his cold hands, one of them asked him if he had ever felt thus before. He fixed his eye upon her with a look of intense earnestness, and answered, "Yes, a great many times." It was his last word: already his spirit was winging its flight from earth. Without a struggle, or a groan, he had passed away.

A physician was hastily summoned, but it was too late, he was deed. Gentle hands wiped the death dew from his brow, and soft voices strove, amid fast falling tears, to speak words of consolation to the agonized widow. When the first wild anguish of grist was somewhat subsided, and she could gaze more calmly on the loved form new shrouded for the tomb, how appropriately the words of the noble Montgomery fell from her tremulous lips:—

"Servant of God! well done!
Rest from thy lov'd employ;
The battle fought, the victory won,
Enter thy Master's joy."

At evening service, mention was made

of the lone widow's sudden bereavement, and the sympathy of the Christian public rose spontaneously to meet her necessity. The ladies of the town brought their gifts of mourning; the gentlemen promptly defrayed the funeral expenses, and filled a purse to help her on her way.

When the last sad rites had been performed for the departed servant of God, and his remains laid among strangers, the stricken wife bore to her distant home many a valuable gift, with which will ever be associated in her mind the donors' compassionate look and friendly counsels, rendering them a hundred-fold more precious.

May the God of the widow ever deal mercifully and tenderly with those, whose deeds and words of Christian love were so rich a solace in the hour of bitterest trial!

FOUR YEARS IN HEAVEN.

In the deepening twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway a little boy, with both hands extended upward, holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir," was the prompt

"Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none?"

"I know it, sir," responded the lad;
"I cannot see it, but I know it is there,
for I feel it pull."

More than four years ago the angels came, and bore far above us out of our sight one that was very dear to us. The attachment of our hearts was not severed. The connecting ties were lengthened, not broken. We loved her while here; we love her still. She loved us while in the flesh, we are sure that she loves us none the less in her sew condition. Rising higher and still higher in the heaven of heavens, we feel her pull. It is not imagination; it is consciousness. As one element of

the better world for which we sigh—one of "the powers of the world to come"—we are drawn by her towards that blissful centre of Christian hope, Christian aspiration. She is with Christ; and, attracted by gentle influences, we are tending towards her peaceful home, with the prospect of the same glorious companionship.

A little more than four years she has been out of our sight. It doth not yet appear to us what she is. What has she seen and enjoyed? With whom has she become acquainted? What attainments has she made? What are her employments? Let us patiently wait a little, and we shall know all.

THE YOUNG CAPTIVE AND HER FAVOURITE HYMN.

In the year 1754 a dreadful war broke out in Canada between the French and English. The Indians took part with the French, and made incursions as far as Pennsylvania, where they plundered and burned all the houses they came to, and murdered the people. The following year they reached the dwelling of a poor family from Wirtemberg, while the wife and one of her sons were gone to a mill, four miles distant, to get some ground corn. husband, the eldest son, and two little girls, named Barbara and Regina, were at home. The father and his sons were instantly killed by the savages; but they carried the little girls away into captivity, with a great many other children, who were taken in the same manner. They were led a great many miles through the woods and thorny bushes, that nobody might follow them. In this condition they were brought to the habitations of the Indians, who divided among themselves all the children whom they had taken captives.

Barbara was at this time ten years old, and Regina nine. It was never known what became of Barbara; but Regina, with a little girl two years old, whom she had never seen before, were given to an old widow, who treated them very cruelly. Here these chil-

dren remained till Regina reached the age of nineteen, and her little companion was eleven years old. While captives, their hearts seem to have been drawn towards what was good. Regina continually repeated the verses from the Bible, and the hymns which she had learned when at home, and she taught them to the little girl. They often used to cheer each other with one hymn from the hymn-book used at Halle, in Germany—

"Alone, yet not alone, am I,
Though in this solitude so drear."

They constantly hoped that the Lord Jesus would some time bring them back to their Christian friends. In 1764 the hopes of the children were realized. The merciful providence of God brought the English Colonel Bouquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace. The first condition he made was, that they should restore all the prisoners taken. the two poor girls were released. More than 400 captives were brought to Colonel Bouquet. It was an affecting sight to see so many young people, wretched and distressed. The Colonel and his soldiers gave them food and clothes, and brought them to the town of Carlisle, and published in the Pennsylvania newspapers, that all parents who had lost their children might come to this place, and in case of their finding them they should be restored. Poor Regina's sorrowing mother came, among many other bereaved parents, to Car-lisle; but, alas! her child had become a stranger to her. Regina had acquired the appearance and manner, as well as the language, of the natives. The poor mother went up and down amongst the young persons assembled, but by no effort could she discover her daughter. She wept in bitter grief and disappointment. Colonel Bouquet said, "Do control.

dren remained till Regina reached the age of nineteen, and her little companion was eleven years old. While captives, their hearts seem to have been drawn towards what was good. Regina you recollect nothing by which your ecillent might be discovered?" She answered, that she recollected nothing but a hymn which she used to sing to them, and which was as follows:—

"Alone, yet not alone, am I,
Though in this solltude so drear;
I feel my Saviour always nigh,
He comes the weary hours to cheer:
I am with Him, and He with me;
Even here alone I cannot be."

The Colonel desired her to sing the hymn. Scarcely had the mother sung two lines of it when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the Colonel restored the daughter to her mother.

TRUB HERALDRY.

In the heraldry of heaven goodness precedes greatness.

GOD'S WORK AND MAN'S DUTY.

HE who expects to be saved without an effort on his own part, expects what God has never promised: God has promised to work for us, by us, with us, and in us, but not without us.

EARTHLY CARES.

He whose cares become prayers will thank his God for all.

TRUE RICHES.

HE is richest who enjoys most opportunities of enriching his fellowcreatures.

GOD IN ALL EVENTS.

WE know that if the affair be injurious, God can easily hinder it; and if it be good for us, He can as easily promote it. "His kingdom ruleth over all." Every event is under His direction, and every character under His control.

"YET A LITTLE WHILE."

WEARY one, wait! the dawn is approaching; Soothe thee and faint not, the day is at hand; The sorrow that tries thee, on joy though encroaching, Will meeten thy soul for the beautiful land! Weary one, wait I the grief that oppresses, Though it comes not as friends do, in friendship will end; With the pitiless storm, the heart that distresses, The sunshine of mercy will speedily blend. Weary one, wait! the Lord thou adorest Watches the progress of grace in thy soul; Abhorring intensely the sins thou abhorrest, He wills to pronounce thee "every whit whole." Then, weary one, wait! thy Jesus hath waited Much longer for thee, to bring thee to God; Let thy soul, which His Spirit anew hath created, Exult in His friendship and bow to His rod! A little while yet, and thou wilt delight thee In treasures of happiness passing belief; Then, let not the heat of the furnace affright thee, Thy God worketh gladness eternal from grief. W. LEASK, D.D.

Reviews of Religious Publications.

THE CHURCH AND THE AGE; or, A Working Church the Want of the Times. By the Rev. J. STACEY.

London: J. B. Cooke, Warwick-lane, Paternoster-tow. Pp. 272.

Ir has of late years become aprevailing custom to call forth the sentiments and enlist the talents and genius of men, and we may say of women too, on behalf of a variety of subjects, by means of competition for prizes. Rich and benevolent men have chosen this mode of contributing of their wealth, both for the benefit of distinguished authors, and for the promotion of the best defences of truth and exposure of error. Doubtless both these important ends have been accomplished by the means adopted, and we cannot but admire the motives of those who designed, and the ability of those who have achieved such works. Great and lasting advan-

and some first-class books have been given to the world, embodying noble and healthy principles in a form, and under circumstances, likely to attract public attention. Notwithstanding, however, all that can be said in favour of such competition, it has its evils. The spirit of rivalry under which such essays are likely to be penned, and the emotions of discontent and jealousy which failure of success cannot but produce, are among them. Writing for the penny is not in itself to be desired, nor should great subjects be handled with an eye to gain. Still we think the advantages outweigh the evils of this modern custom. and to it we must ascribe many treatiscs which otherwise would never have been found in our libraries. The volume under review owes its origin to this source; and, although as to the prize offered by Mr. Ridgway it is a failure—the author having these have no doubt already been reaped, outwritten the prescribed limits—yet we

are persuaded it must have been, as the preface states it was pronounced by the adjudicators, the best among a considerable number of competitors. It was owing to a superabundance of matter, and not to any inferiority of composition, that the author of this volume lost his golden reward. But we feel sure that Mr. Stacey will see no cause to regret the fact of his failure, since, by enlarging and no doubt reconsidering, he has been enabled to give to the church generally a more complete view of the evils under which in this age it labours, and to prescribe remedies most adapted, under the blessing of God, to their removal. If he should be instrumental in any degree to this result, the author will reap a reward more than compensating for his disappointment at the loss of the offered premium. It is evident from the first few pages of this volume that the author is a member of the Methodist Church: for there very soon come out, yet not at all offensively, atrong predilections for the peculiarities of that system. In page 23, speaking of the means requisite to bring the power and grace of God to the soul of man, he says :- "The means principally required are not far to seek. They were instituted by the Saviour Himself, either immediately by His formal appointment when He was upon earth, or subsequently according to His will when He had passed into the heavens. Other means may doubtless be employed; for in the services as well as in the discipline of the Churchespecially in the particular forms of individual activity—something was left to human wisdom, under the guidance of the Holy Spirit. But no expedients of men must set aside the appointments of God, or be adopted to their injury; while all means and methods must agree, as far as possible, with the example and rule of apostolic times. This condition is perhaps as fully complied with in Methodism as in any existing religious community," &c.

The author has evidently given the subject on which he treats much serious attention, and he does not fail to impress his readers with the fact that his heart is desply moved by the consideration of the present state and claims of "the Church

and the age." With a wise and clear perception of the advance of intellectual development and the peculiar necessitie of these times, he recommends high mental culture in ministers, and asserts the paramount importance of strength and vigour of mind in all who undertake the cure of souls. At page 35, we read :- "strength is indispensable. Without this, education is of little value. It develops no force, and yields but small profit. Polished feebleness has no place in the ministry. It is rather an injury than a service, as any agency must be that has pretence instead of power. It may do for conversation, but not for preaching; and is much fitter for the parlour than for the pulpit." We make another quotation on this point to show the practical bearing of our author's remarks, and the vigorous style in which he treats his subject. Page 48. "For this reason, respect must be had to that state of intellectual activity, with its attendant evils, which distinguishes the present times; and no adaptation of the ministry can be complete without it. The rudeness and eccentricity which formerly commanded admirers, and which, in a few exceptional cases, where rudeness is redeemed by originality, are still admitted, cannot, as a rule, be safely adopted If intellect is to be convinced, now. feebleness must not engage the duty; and if intelligence is to be instructed, ignorance must not attempt the task. Repecially if infidelity is to be vanquished -the infidelity which, though hardly known by any name, is rife amongst us; which exists as a sentiment rather than as a creed, and which shows itself in hesitation rather than in denial,—if this is to be won to the obedience of the faith, it must not be by a rigid adherence to traditional forms and phrases, by pointless commonplaces and the lifeless repetition of a thrice-told tale, but by doctrine which drops as the rain, and speech which distils as the dew; by well-fed and fallgrown thought, teeming with the freshness of an individual life, and flowering into a rich variety of "sound speech. which cannot be condemned." The pulpit must be felt as a power, because the preacher is both a burning and a shining light. The light must be so strong that ! the people shall be attracted by it, and the heat so fervent that they can neither gainsay nor resist. In the absence of these qualities, what reasonable ground is there to expect success?" We are glad to find Mr. Stacey insisting not only on more intellectual cultivation in the ministry to meet the forward stretch of mind in the masses, but also on a more carnest piety, a deeper sense of the responsibilities of the sacred office, and a more intense concern for the immortal interests of perishing souls. He attributes the failure of the ministry of the present day very much to the absence of this sympathy with the state of sinners, and says, at page 80, "We feel but little tenderness, and for this reason make but little impression. The gospel we preach is 'the power of God;' but, in preach-ing it, like non-conductors of electric influence, we negative rather than transmit and give effect to the power. The word becomes 'heard only.' It may be pointed by reason, or adorned by fancy, but it is not warmed and vivified by the yearnings of a generous and self-forgetting love. It carries with it nothing of our ewn hearts, save their coldness-nothing of that contagious sympathy, or melting and persuasive piety, which the message of redeeming mercy ever acquires in passing through a soul where sympathy deepens to anguish, and piety swells to a passion. How else could it fail to be effectual?"

The deficiencies and failings of the body of Christians to which Mr. Stacey belongs are not overlooked in his volume, which, though primarily designed for the benefit of his own people, is available for all, since, for the most part, the failings treated of belong to all. He is faithful without severity, and his counsels are sed with a mild and Christian kindes that will open a way for them to many a heart otherwise closed against them.

We now turn to his strictures upon the hurches, and find him faithful in his intigations; though it is not possible, within such short limits, to treat fully so tide-spread an evil as the general decline

siders the lack of concern for souls a reason for doubting our own salvation, as it disproves our likeness to God, and therefore our personal piety. He also dwells at some length upon the sophistry of those who postpone the conversion of the world until the coming of Christ. He urges "the personal employment of all members of churches in some definite sphere of religious activity," and largely extols Methodism for its multitudinous modes of operation and spheres for every grade of intellect. Home influence is not overlooked, but made the subject of many very just and important observations. The power of truth over the minds of the youth in Sabbath-schools is also suitably noticed; and the responsibilities of men of business and great manufacturers are insisted upon. The whole is summed up by reminding both ministers and people of their entire dependence upon Divine power and blessing. Altogether the volume before us is one of more than ordinary ability, and well calculated to do good in these days and to all denominations of Christians. There is not an equal power maintained throughout; but where there is less display of talent, we sec perhaps more of piety, and can cordially recommend the work to the attentive perusal both of ministers and of private Christians.

THE HISTORY OF HERODOTUS: a new English Version. By GEORGE RAW-LINBON, M.A.; assisted by Col. Sir H. RAWLINSON, K.C.B.; and Sir J. C. Wilkinson, F.R.S. Vols. L. II. Murray.

IT is one of the peculiarities of our modern English literature, that it largely provides for those who can read no other language than their own, the means of becoming acquainted with all the principal sources of historical knowledge, classical and mediæval. And this is being done now, not as it once was, by merely bald translations, often derived from secondary versions, Latin or French; but by scholar-like renderings of the original text—that text having been settled on a critical basis-and by an apparatus of of spiritual life and activity. He con- | notes, the fruit of abundant learning and research, extensively available to common readers, while more useful still, by their guidance and suggestions, for the higher purposes of the accomplished student. The present edition of Herodotus must take the first place in this class of publications, and is not likely ever to be superseded. If at times the turn given to a sentence by Mr. Rawlinson, be inferior in grace and beauty to what may be found in Littlebury and Beloe, his translation, as a whole, is far superior to theirs in accuracy, while in elegance, so far as we have been able to compare them, it is to be ranked above that of Carey. Isaac Taylor's would seem to have been the best before this was produced; and the present translator says, that had he been aware of its existence when he began his work, he would, if permitted, have adopted that version with certain changes. The introductions and essays, forming much the larger portion of these volumes, which are to be followed by two more full of like illustrations, constitute, however, the chief merit of this admirable edition. We have read the "Life of Herodotus," and the disquisitions on the sources of his history, and on his character as an historian, with deep interest and with much in-Certainly the shade of the struction. Father of History will never haunt these editors with reproach for any want of reverence for his name. In some cases they have gone to the utmost verge, and even beyond the bounds of legitimate defence, touching certain charges against this glorious teller of old classic tales; but we must gratefully acknowledge their triumphant refutation of many calumnies uttered by ancients and moderns respecting the Father of History. We would venture to add, that some of the arguments of the editors in favour of Herodotus would also apply to Ctesias, towards whom they cherish a bitter antipathy. If the one is to be thanked for his picturesque legends, in spite of his credulity, we do not see why the same measure should not be meeted out to his rival. Nor do we perceive how the discoveries of modern travellers are so damaging to Ctesias as in these volumes is affirmed. We are here told that

the great Assyrian empire of Ctesias, lasting for 1,306 years, is a pure fiction, and that, at last, "the coup de grace has been given to his small remaining reputation by the recent cuneiform discoveries, which convict him of having striven to rise into notice by a system of enormous lying, to which the history of literature scarcely presents a parallel." Yet Layard so far adopts the opinion of the high antiquity which Ctesias assigns to the Assyrian power, as to say, "There are, indeed, suffcient grounds for the conjecture, that there were two, if not more, distinct Assyrian dynastics—the first commencing with Ninus and ending with a Sardanapalus of history, and the second including the kings mentioned in the Scriptures, and ending with Saracus Ninus II., or the king, under whatever name he was known, in whose reign Nineveh was finally destroyed by the combined armies of Persia and Babylon. In history we have apparently twice recorded the destruction of the Assyrian capital; and two monarchs, first Sardanapalus, and then Saracus, are declared to have burned themselves in their palaces rather than fall into the hands of their enemies."-Nineveh, vol. ii., pp. 217, 218.

Of the merits of Herodotus-of his charming style—of his poetical tempera-ment—of his thirst for legendary lore of his vivid word-painting-of his quiet, subtle wit-of his simplicity, frankness, and genial disposition, rendering him such a pleasant companion, this is not the place to speak. We would here take occasion to recommend to our intelligent readers, especially to our students and our theologians, a careful perusal of Herodotus, and the use of this incomparable edition of his work, on the ground that it will prove a most valuable aid in the study of the Old Testament Scriptures. Grant that Herodotus is all that Mr. Rawlinson describes, and then compare him with Moses and the Jewish chroniclers, with Ezra and Nehemiah. The beautifulness of the old Greek is more than matched by the Hebrew writers of so much earlier date; while the absence of credulity like his-the never-failing sobriety and dignity of their annals,

viewed by the side of his frequent childishness—their strength as well as honesty, compared with his weakness, which so diminishes his trustworthiness—and, above all, the pure morality and the sublime and tender religion pervading all their works, in contrast with the far different character of the writings of Herodotus in these respects, can never be accounted for satisfactorily on any other principle than that the Jews had a religion from God, and that their teachers had alight from heaven, differing toto calo from the mythological traditions and the intellectual gifts of the best and noblest of the sons of Greece. The study of the Pentateuch and Herodotus appears to us . settle the question of Hebrew inspiration, and the distinct difference between it and classical genius. We think, too, Herodotus may be studied in connexion with the Bible most pleasantly, as affording a wide historical back-ground-taking in views of all the empires of the ancient Oriental world-in front of which the Scriptures bring out in relief the unparalleled story of the Jewish people. Most valuable, also, are the coincidences between the sacred books and this classical one. We like to read Daniel, with the 178th and following chapters of the Clio linson's Herodotus."

of Herodotus lying open at our side for these swell out the panorama of Babylon, with its walls and gates and great river; and we see the Persians entering the city through the drained bed of the Euphrates, while the historian tells us, "Owing to the vast size of the place, the inhabitants of the central parts-long after the outer portions of the town were taken - knew nothing of what had chanced; but, as they were engaged in a festival, continued dancing and revelling until they learned the capture but too certainly.

When Herodotus differs from the Bible, as in his well-known story of Sens-cherib's army, having their bowstrings and the handles of their shields gnawed by field-mice, the secret of the falsehood is too plain to give any uneasiness to the readers of the Bible, on the ground of the discrepancy of statement between the sacred historian and the profane one.

But our space compels us to satisfy ourselves with only repeating our admiration of this work, and adding our opinion, that, while presenting rewards of merit to students, or sending gift-books to their ministers, our friends cannot do better than include in their list "Raw-

BRIEF NOTICES OF RECENT PUBLICATIONS.

A PLEA FOR THE WAYS OF GOD TO MAN: being an attempt to vindicate the Moral Government of the World. By William Fleming, D.D., Professor of Moral Philosophy in the University of Glasgow.

London: Hamilton, Adams, and Co. 1858.

Leadon: Hamilton, Adams, and Co. 1856.

When have perused this work with great satisfaction, and are glad to find that Glasgow University has, in its chair of moral philosophy, one so highly qualified to occupy it. Young men, now passing through that institution, may be congratulated on the privilege they possess in listening to the prelections of Dr. Fleming, instead of those of his able but unevangelical predecessor, Mylne.

The subject discussed in these pages, the Existence of Evil, has, as Dr. Fleming justly remarks, been "the crux philosophorus from the earliest ages." Whence cometh evil? Why should evil be found in connexion with the works of a Being of almighty power and boundless goodness? Why does not God remove it from among His works? These are questions which thoughtful men, in all ages, have pendered, but to which they have been unable to

return any satisfactory reply. But, meanwhile, the Christian can solace himself with the words of Jesus, "Even so, Father, for so

it seemed good in thy sight."

Dr. Fleming does not profess to have solved the difficulties connected with this subject; but he has, at least, done something to miti-gate them. He shows that philosophy is not complete but in theology; that it is most satisfactory when it seeks to irradiate its dark places by turning to the fountain of light, and to sustain the feeble and finite by leaning on infinite Power and absolute Goodness.

The work is divided into three parts; the first, treating of "Metaphysical Evil;" the second, "Physical Evil;" and the third, of "Moral Evil" Under the section relating to second, "Ph "Moral Evil. Under the section relating to Moral Evil, the chapters on moral government, and those in which "the prosperity of the wicked" and "the adversity of the right-cous" are dealt with, and "the wise and good ends," thereby answered, are exhibited, will eous are dealt with, and the wise and good ends," thereby answered, are exhibited, will be found to be peculiarly interesting and valuable. But few thoughtful persons will take up the book without reading it eatherly through.

Excland and her Colonies; or, Progress in Unity. A Ples for Individual Rights and Imperial Duties. By Borren Fletcher. London: Longman and Co., 1858.

This is a powerfully-written and interesting work on Emigration and our Colonies. It deals with principles. "The Theory of Proprietorship; British Developments; Achievements by Combination; the Irish Exodus; Protestant Chivalry; Man and the World; Nationalities; Crushed Individualities; Free Courches; Free Trade; Free Justice; Free Roads; National Security," &c., &c.; such are the points it discusses. Persons interested in our colonies, or intending to emigrate, will find the portusal of this work will inspire them with views and feelings which cannot fail to work for good to themselves and others.

DECISION AND CONSISTENCY; Exemplified and Honouved in the History of Daniel and his Three Friends. By THOMAS COLEMAN, Author of the "Redeemer's Final Triumph," fc.

London: Judd and Glass, 1858.

THIS is an interesting and highly-practical commentary on the life and labours of the prophet Daniel. The varied and stirring seemes of his life are well described, and the leasons drawn from them earnestly and faithlessons drawn from them earnestly and faithfully pressed home on the reader. For young representation of the result. For young persons—especially young men—the work is peculiarly adapted. Such could not select a more admirable model for decision of character and faithfulness to God. We heartily wish for the volume a rapid and extensive

REST: Lectures on the Sabbath. By the Rev.

EVAN DAVIES.

Heywood: G. H. Kent. 1857.

IF Mr. Davies has not succeeded, in these pages, in presenting an old subject in a new light, he has yet produced a very sensible though brief treatise, on one of the most valuable testinations of our religious. able institutions of our religion.

THE SUNDAY-SCHOOL QUESTION BOOK, BIBLE CLASS MANUAL, AND FAMILY CATECHIST. By WILLIAM ROAF.

Show.

A CLEAR, well-arranged, and admirable manual, peculiarly adapted to Sunday-schools and Bible Classes. Sabbath-school teachers and parents, as well as the young, may derive great benefit from it. We hope it will be extensively circulated, and prove exceedingly

THE CORONAL; or, Prose, Poetry, and Art. A Book for all Sessons, at Home and Abreed.
Lendon: Beligious Tract Society. 1886.
This is one of the most attractive books we have seen for a long time. The coloured engravings are exceedingly beautiful, and the tales interesting and instructive. Its being published by the Tract Society is a sufficient transmiss for the religious transmiss of the selections. guarantee for the religious tendency of the work. It is a book in which the young will delight. We can recommend it to parents and teachers as admirably adapted for a birth-day present, or a reward-book.

EVERY-DAY DUTIES; in Letters to a Young Lady, By M. A. STODART, Author of "Hints on Read-ing." New Edition.

London: James Niebet, 1858.

Taus is a book of advise to record ledica at

London: James Nisbet, 1858.

This is a book of advice to young ladies at that important period, when, after leaving school, they are about entering on the duties of life. It contains much sound instruction on various subjects: such as "the necessity of prayer to the right performance of our duties; Home, the true sphere of Woman; Decision with regard to Religion; Family Prayer; Sabbath Employments; Choice and Management of Servants; Household Arrangement and Economy; Employment of Time; Benevelence; Politeness; Conversation," &c. &c.

We can cordially recommend this book to the class of our countrywomen for which it is

the class of our countrywomen for which it is intended. They cannot read it without profit.

THE PROTESTANT THEOLOGICAL AND ECCL SIASTICAL ENCYCLOPEDIA. By the Rev. J. H. A. BOMBERGER, D.D. Part VI. Edinburgh: Clark.

WE like this work more and more, the better we become acquainted with it. Glad should we have been, years ago, to have had such a book on our study table. It would have saved us many an hour of weary toil. A want long felt by all earnest-hearted students is here admirably met. We have seen nothing of the kind at all equal to it. Glad shall we be to have it counlets. it complete

SERMONS ON THE HISTORIES OF SCRIFTURE, suitable for Family and Cottage Reading. By ARTHUR ROBERTS, M.A., Rector of Woodrising, Norfolk. Author of "Village Sermons." Third Series.

London: Hamilton, Adams, and Co.

THESE sermons are evangelical in doctrine, lively in style, and well fitted to interest and instruct the class for which they are designed.

Chronicle.

THE MEN OF THE MONTH.

JULY.

1. JOERPH HALL, Bishop of Norwich, templations" are much admired. born 1874. Bishop Hall was a decided died in 1656. Episcopalian, but a man of genius and piety. His quaint and sententious "Con- archbishop, as an active promoter of the

He

2. THOMAS CRAMMER, celebrated as an

Reformation, and as a martyr, born 1489. He deserves especial honour for the zeal with which he promoted the publication of the Scriptures in English. He died at the stake in March, 1556.

- 4. B. B. EDWARDS, an excellent modern American divine, was born 1802. died April 20th, 1852.
- 7. JOHN HUSS, of Prague, suffered as a heretic, for spreading evangelical doctrines, in 1416, at the age of 39.
- 10. JOHN CALVIN, the Reformer, was born in 1509, at Noyon, in France. seal for the Reformation of religion, and his numerous writings, have won for him a lasting and world-wide reputation. Calvin died May 24th, 1564.
- 13. ALEXANDER NOWELL, who took an active part in promoting the principles of the Reformation in this country, died in 1602, at the advanced age of 91.
- 14. CLAUDE FLEURY, celebrated as a learned, liberal, and pious Catholic divine and historian, died in 1723, aged 83.
- J. A. HALDANE, by whose liberal and enlightened exertions great good was effected, and who was equally active as a writer and as a preacher, was born in 1768, and died in February, 1851.
- 16. BONAVERTURE, famous for his infrance as a prelate, and for his ability as a writer, died in 1274. Some of his genuine works are not without interest, but others are of very doubtful tendency.
- 16. ANNE ASKEW, suffered 1546, because she renounced the superstitious practices of the Romish Church.
- 17. ISAAC WATTS, born 1674. Watts was one of the most eminent and excellent of the divines and ministers of his age, and by his numerous writings has laid the Church under lasting obliga-
- tions. He died in 1748.
 18. Gilbert White, author of a most interesting and popular work on the Natural History of Selborne, was born 1720. He died in June 1793.

18. HENRY BULLINGER, pastor of Zurich, and a pious, accomplished, and earnest promoter of the Reformation, was born 1504, and died September 17th, 1575.

19. Dr. WILLIAM BATES, died 1699, in the 74th year of his age, at Hackney. Bates was minister of St. Dunstan's-in-the West, till his ejection by the Act of Uniformity, in 1662. He was an honoured and faithful minister, an preacher, and a valued writer.

- Job Orton, pastor at Shrewsbury, the student, friend, and biographer of Doddridge, died 1783, aged 66.

22. LORD KING, an eminent lawyer and writer on church polity, died 1734, aged

- 24. John Newton, a popular minister and writer of the last century, born 1725. He died in 1807, aged 85.
- Dr. LARDNER, one of the most learned writers on the historical evidences of Christianity, died 1768, in the 85th year of his age.
- 27. Dr. R. S. M'ALL, of Manchester. This devoted and eminent minister was distinguished by extraordinary eloquence and personal excellences of the highest order. He died in 1838, at the age of 46.
- 28. THOMAS CROMWELL, well known for the important part he took in the events of the reign of Henry VIII., and distinguished by very opposite qualities, beheaded on Tower-hill, 1540.
- 29. THOMAS DICK, died 1857. This unobtrusive, accomplished, pious, and useful popular writer lived to the advanced age of 85.
- 30. WILLIAM PENN, the founder of Pennsylvania, and the author of numerous works, died 1718, in the 74th year of his age.
- John Pridraux, Bishop of Worcester, an eminent divine, and a man of immense erudition, died 1650.

Pome.

Tun Half-yearly Meeting of the Trus-tees of the "Evangelical Magazine," for the Midsummer distribution of profits, widows who expect to receive grants are

Society.

requested to send their letters of application, through the publishers, not later than the 8th instant.

WEEKLY CONTRIBUTIONS. To the Editor of the Evangelical Magazine.

DEAR SIE,—As an ardent friend to the cause of missions in general, and especially to the London Missionary Society, I cannot refrain from expressing an earnest hope that all the supporters of that Society will increase their own regular stated contributions, and use their influence with relatives, friends, and neighbours, to induce them to do the same; that there may in future be no need for those Special Appeals which, I fear, have operated injuriously on the general income of the

The fact that the amount con-

monitory significance.

The following extract from the opening speech at the last annual meeting of the Baptist Missionary Society, by its respected treasurer, Sir Morton Peto, Bart., the Chairman, appears to me well deserving of attention:—

tributed last year in donations, subscrip-

tions, and collections was several thousand pounds less than the amount raised

twenty years ago, is of startling and

"Let them above all things avoid impulsive, spasmodic effort. He believed the special funl system had done more harm than good, and if they were to offer him, as their treasurer, to raise £10,000 within the ensuing year above their usual donations, he would tell them he would rather have £2,000 a-year annual subscriptions. They wanted an income to be steadily relied on; and to feel that it proceeded from principle, and that it was cheerfully, gratefully, lovingly given, accompanied by earnest prayer that God would give his blessing."

This, I believe, is a want common to all our missionary societies, and the adoption of the weekly mode of contribution (not giving in all cases weekly, but all giving according to a weekly rate) will prove, I am persuaded, the only effectual means of bringing about such a conscientious, loving, cheerful, generous, devent style of contribution, as the spirit of our religion and the solemn obligations

devolved upon us by our Christian profession demand.

A lady in a country town, "with a very limited income, but feeling an ardent love for missions," has written to the Home Secretary of the London Missionary Society, expressing her willingness to be one of five hundred persons who might give one shilling a-week to its funds. This number will, I hope, be obtained before another anniversary meeting; but if proper means be used, the contributors of this weekly sum would far exceed five hundred—would not, I may venture to say, be less than five thousand in the whole United Kingdom.

I will make no quotation from the

I will make no quotation from the stirring speech of the Rev. Joseph Mullens, delivered at the late anniversary meeting, reported in your number for June, but will take the liberty of requesting all your readers seriously to ponder that portion of it which will be found at pages 393 and 394, and to ask every one his or her own conscience as in the sight of God, What can I do, what ought I to do, in order to enlarge the sphere of the Society's operations?

I subjoin an extract from a communication which lately appeared in a weekly religious newspaper, from the editor's Calcutta correspondent:—

"Now we know how bad the people are; now we know, as we never knew before, how radically they need the Gospel of mercy. I hope, then, that the key-note of your May meetings [let me add, I hope that the great aim and effort of all the friends of the Society] will be a large extension of our Indian missions. This extension must be based on no spasmodic effort to raise special funds; it should result from a calm and settled determination to increase the annual income of each society. It should spring from principle, not from mere feeling; from a sense of duty neglected in the past, but faithfully to be performed in time to come-from true compassion towards perishing souls who have proved, by such frightful enormities, their need of the Gospel."

Yours respectfully,
JOSHUA WILSON.
Tunbridge Wells, June 10, 1858.

Nors.—The editor is very anxious that notices of religious services should appear as early as possible, and regrets that the reopening of King-street Chapel, Northampton, on the 25th of March, by the Rev. Mesers. Dale, McAll, and Dr. Halley, the recognition of the Rev. H. Pope, of Sandford, Devon, on the 2nd of April, and that of the Rev. W. D. Corken, of Carrickfergus, on the 12th of April, were not reported in an earlier number. Arrangements have been made for an early insertion of such notices hereafter, and it is requested that brethren will forward them in an abbreviated form immediately after the services have been held.

THE HANTS ASSOCIATION.

THIS association held its half-yearly meeting at Odiham on the 21st and 22nd of April. On Tuesday evening a public meeting of the Sunday School Union in connexion with the Association was held, W. Tice, Esq., in the chair. On Wednesday morning a public service was held in the chapel, when two addresses on Lay Agency were delivered—the first by the Rev. Thomas Cousins, the second by the Rev. W. Bone. In connexion with these essays, Dr. Ferguson brought before the assembly a comprehensive scheme for the more complete evangelisation of our rural population. At the close of the discussion which followed, the members met for the despatch of business; J. G. Seymour, Esq., in the chair. Among other matters, the Secretary called attention to the subjects of chapel registration and chapel trusts, when it was resolved that the Secretary ascertain, by a circular to each minister. the condition and custody of the trust deeds belonging to the chapels and school-houses in the association; and whether the provisions of the Act of Parliament on registering places of religious worship, passed on July 30th, 1855, have been complied with. In the evening the sermon was preached by the Rev. M. Williams; A.M., and the services of the day closed by the celebration of the Lord's Supper, at which the Rev. T. Adkins presided.

LONDON-ROAD CHAPEL, LEICESTER.

THE dedication services of this new and spacious building, erected by the Rev. R. W. M'All's congregation, commenced on Wednesday, April 28th. The Rev. Dr Raffles preached in the morning, the Rev. S. M'All, of Nottingham, in the afternoon, and the Rev. J. Sherman in the evening. On the following evening a crowded public meeting was held, over which R. Harris, Esq., presided. The Revs. J. Sibree, T. W. Aveling, J. C. Gallaway, E. G. Cecil, H. Toller, T. Stevenson, T. Lomas, T. Malcolm, W. Kelly, and other ministers and gentlemen took part in the services. On Sunday May 2nd, the Rev. Dr. Leifchild, and the Rev. Dr. Alexander, of Edinburgh, preached; and sermons were preached during the week by Dr. Alexander and Rev. G. W. Conder, of Leeds. chapel contains 1,256 sittings, and has a school-room behind capable of receiving 400 scholars. The total cost is about £3,400, and the amount contributed hitherto, including the collections at the opening, is about £2,000.

WESTON-SUPER-MARE NEW CONGREGA-TIONAL CHAPEL.

On Thursday, April 29th, this beautiful and commodious building was opened for Divine worship. In the morning, the dedication prayer having been offered by the Rev. H. I. Roper, the Rev. J. A. James preached from Ezra vi. 16. In the evening the Rev. S. Hebditch read the Scriptures and offered prayer, after which the Rev. D.Thomas, B.A., preached from 2 Cor. iv. 13. The Revs. J. Hyatt, R. G. Soper, H. Shrimpton, E. J. Rodway, and R. C. Pritchett, the pastor, also took part in the services. The whole cost of the chapel and large school-room amounts to £2,300, of which £2,200 (including £1,700 munificently contributed by Richard Ash, Esq., of Clifton) has already been raised.

KINGSBRIDGE, DEVON.

THE foundation-stone of the new Independent Chapel here was laid on Friday, April 30th. The service commenced with singing. The Rev. T. Peters engaged in prayer, and the stone was then laid in due form, by Alfred Rooker, Esq., of

Plymouth. The Rev. J. Jack stated the evangelical doctrines that would be preached in the chapel. In the evening a public meeting was held, the Rev. J. Jack in the chair. Alfred Rooker, Esq., gave an historical account of the Independent Church in this town. The Rev. T. Peters having delivered a very able address, the meeting was brought to a close. During the day £18 was obtained, and the sum already subscribed amounts to about £700, leaving £400 to be collected.

LUTTERWORTH.

Ox Sunday, the 2nd of May, the Independent Chapel, Lutterworth, was re-opened for public worship, &c. Two sermons were preached by the Rev. Jesse Hopwood, who has again accepted the pastoral office in connexion with the church and congregation. The collections amounted to the liberal sum of £39. During the previous week a debt of £177 2s. 2d., which had been standing for some years, was paid off, and Mr. Hopwood resumes his labours with encouraging prospects of comfort and usefulness.

ORANGE-STREET CHAPEL, LEICESTER-SQUARE. On Monday evening, the 3rd May,

a very numerous meeting of the church and congregation was held in this chapel, to take their farewell of the Rev. Edward Jukes, previous to his removal to Fishstreet Chapel, Hull, when the following mementoes of esteem and affection were presented to Mr. Jukes:—a copy of "Bagster's Comprehensive Bible," together with a purse containing £42 &s.; a valuable timepiece, the gift of the female teachers in the Sunday-school; a silver eard-case, the gift of the male teachers, and a beautiful ebony inkstand, the gift of the children in the girls'-school.

LICHPIELD.

On Tuesday evening, May 4th, a very interesting public service was held in Wadestreet Chapel, in this city, to recognise the settlement of the Rev. George B. Scott as pastor over the church. The Rev. T. Burgess offered up prayer. Addresses were then delivered by the Revs.

J. Hammond, W. Creed, W. Bevan, E. Fairbrother, John Sibree, J. Cooke, W. Robertson, A. Gordon, LL.D., I. Baker, and R. Davies.

THE OPENING OF THE ROMB AND SCROOL AT BLACKHEATH FOR THE SOME AND ORPHANS OF MISSIONARIES.

THE soirée on Tuesday evening, May 20th, was numerously attended. While the friends of the institution were pertaking of refreshments, the boys sang a variety of pieces, very much to the gratification of the company. At half-past even the chair was taken by the Rev. J. Sherman, when prayer was offered by the Rev. T. March. The chairman then called upon the Rev. G. Pritchard, the Secretary, to read the report, which was peculiarly interesting. A short but affectionate address was delivered by the chairman; after which suitable resolutions were passed unanimously. The speeches were short, lively, and appropriate; and the impression produced in favour of the institution, it is hoped, will be permanent and influential.

GRAYS, RESEX.

On Friday, May 7th, the foundation stone of the New Congregational Chapel, Grays, was laid by Mr. Alderman Wire, who gave a clear exposition of the principles of Nonconformists. The Rev. D. J. Evans offered the dedicatory prayer. There were a large number of persons present at the interesting ceremony.

BURNHAM MARKET, NORPOLE. On Wednesday evening, May 12th, a

very interesting recognition service was held in connexion with the settlement of the Rev. Edward Stallybrass (formerly missionary at Siberia), as minister of the Independent Chapel in this town. The Rev. John Alexander presided. The recognition prayer wasoffered up by the Rev. R. Drane, and the Chairman delivered an appropriate address on the mutual relations and duties of pastor and people. The Rev. T. E. Stallybrass, B.A., the minister's eldest son; Rev. W. Legge, Rev. R. G. Williams, and Rev. J. Anderson, successively addressed the meeting. The

Rev. E. B. Hickman and Rev. J. Devine also took part in the solemn and delightful service.

WHITFIELD CHAPEL, LONG ACRE.

THE REV. H. P. Bowen, late of Middlesborough, has accepted the cordial and affectionate invitation of the church at Whitfield Chapel, and hopes to commence his labours there early in July.

PORTSRA-KING-STREET CHAPEL.

THE Rev. Robert Wright Carpenter, of Hackney College, has accepted a unanimous call from the members of the Independent Church assembling at Kingstreet Chapel, Portzea, to become copaster with the Rev. Thomas Cousins, who has laboured among his beloved people for twenty-eight years.

CROYDON AND SUDBURY.

THE Rev. Joseph Steer, after having auccessfully sustained the pastoral office in George-street Chapel, Croydon, for more than seven years, has announced his intention to resign at Midsummer next, having accepted a most cordial and unanimous invitation from the church and congregation at Friar-street, Sudbury, to become their pastor.

RINDHAM, SUFFOLK.

Twn Rev. G. Hinde, of Manchester, has accepted a cordial invitation to become the pastor of the church assembling at the above place, and entered on his labours the first Lord's-day in June.

CARLISLE.

THE Rev. Ninian Wight, of Liverpool, has accepted a cordial invitation from the Congregational Church assembling in Lowther-street Chapel, Carlisle, and commenced his labours last month.

OVERTON, HANTS.

THE Rev. George Bulmer, formerly of Overton, who for the past two years was afternoon preacher at the City-road Congregational Chapel, has relinquished that position, and has returned to his former charge, on the unanimous invitation of the church. The many friends he made during his stay in London very heartily

unite in wishing him every blessing and great success.

LLANDUDNO, NORTH WALES.

THE history of this interesting town and locality is known to most of our readers already, as a place that bids fair to become one of the most fashionable watering-places in the kingdom. It is generally overcrowded with visitors from all parts during the summer months. The Congregationalists have lately erected a good chapel at Tudno-street, in the centre of the town, where regular English worship is conducted. The resident minister, the Rev. Richard Parry, who has been honoured to raise this promising infant cause, is to be assisted, during the summer season, by ministers from England; and we are happy to learn that the following, with others, have been engaged to supply there the ensuing summer. viz. the Revs. Dr. Raffles, John Kelly, and H. Stowell Brown, of Liverpool; Newman Hall, Thomas Aveling, and David Thomas, of London, &c. English Dissenters visiting the place for health or recreation will, therefore, have the benefit of religious means on the Sabbath, in harmony with their own views.

HONLEY, NEAR HUDDERSFIELD.

THE Rev. Edward Potter, a nephew of the late Rev. James Scott, of Cleckheaton, and recently a student at Oberlin College, United States, has received and accepted an invitation from the church and congregation assembling in the Independent Chapel, Honley, to become their pastor.

THE Rev. S. St. N. Dobson, B.A., late of Yarmouth, has accepted the pastorate over the church and congregation at Pendleton, Manchester, and entered upon his labours on the second Sunday in June.

WIGTON.

THE Rev. H. Perfect, of Witney, having received and accepted a very cordial and unanimous invitation to the Independent church at Wigton, Cumberland, has entered on his stated labours in that place.

THE Rev. John Cooke Westbrook, new sphere on the first Sabbath in late of Redbourne, Herts, has accepted June. a cordial and unanimous invitation to the pastorate of the Independent church assembling at Ebenezer Chapel, has accepted a cordial invitation to Caven-Exmouth, and entered upon his dish-street Chapel, Manchcater.

THE Rev. Joseph Parker, of Banbury,

LONDON ANNIVERSARIES.

EVANGELICAL CONTINENTAL SOCIETY.

THE Annual Meeting of this Society was held on Tuesday evening, May 18th, at the Poultry Chapel, Sir Culling Eardley in the chair.

The Rev. H. Hinton, M.A., opened the proceedings with prayer. Interesting addresses were delivered in the course of the evening, by the Chairman, the Revs. Dr. Spence, Dr. Jas. Hamilton, S. Thodey, W. P. Tiddy, Jas. Smith, and the foreign brethren, Messrs. Fisch and Paunuer of Paris, and M. Tacehella of Glay.

The Report was read by the Secretary, the Rev. B. H. Cowper, from which it appeared that, during the past year, many appeals had been made to the churches of this country on behalf of the important objects of this Society. A total of £1,096 was received, out of which upwards of £800 had been voted for promoting the evangelization of the Continent. The Report stated, that although the operations of the Committee had been much impeded for want of larger resources, they had yet been permitted to accomplish a great work, and their labours had been abundantly blessed. Many striking statements were made by the various speakers respecting the infringement of the liberties of Protestants in France, and of the necessity of all possible support and encouragement from the Christians of this country.

We regard this Society as deeply interesting, and shall heartily rejoice to see its income steadily increasing, so that it may be enabled to render still greater service to Evangelical Churches on the Continent, which stand in need of our sympathy, our prayers, and our pecuniary assistance.

PROTESTANT ALLIANCE.

Protestant Alliance was held at the Freemasons' Hall, Great Queen-street, London, the Earl of Shaftesbury in the chair. The proceedings having been opened with prayer by the Rev. Daniel Wilson, Mr. M'Gregor, the Secretary, read the Report, which set forth the labours of the Committee during the past year.

The Earl of Shaftesbury congratulated the meeting on the Report to which they had just listened, and expressed his belief that the Alliance had rendered important service to the Protestantism of our country.

Dr. M'All moved the adoption of the Report, which was seconded by Dr. Weir, who condemned in the strongest terms the Grant to Maynooth.

The Revs. Dr. Rule, G. Davis, M. Vine, and Angelo Tacchella, head master of the Glay Evangelical Institution, Doubs, France, also addressed the meeting, which was numerously attended.

BRITISH AND PORBIGN SAILORS' SOCIETY.

THE Twenty-fifth Annual Meeting of this Society was held on Wednesday, May 19th, at the Sailors' Institute, Shadwell, Frank Crossley, Esq., M.P., in the chair. After singing and prayer, Mr. Fieldwick, the Secretary, read the Report of the Committee, which referred to the recent opening of the building in which they were then assembled, and detailed the purposes to which it is applied-for the promotion of the welfare of the seafaring classes, with special reference to the religious services, temperance meetings, lectures, classes, &c., arranged by the Society, all of which, it was stated, have been extensively and thankfully embraced by the sailors in the locality.

Interesting particulars were also given of the Missionary operations of the So-THE seventh Annual Meeting of the ciety in London, and other seaports of Great Britain, among the maritime population.

The Institute, which cost upwards of \$25,000, was free from debt, and the Society's income for the year, for general purposes, had been £4,046, including a balance'in hand of £52, after paying the

year's expenses.

The Chairman expressed his high opinion of the value and importance of the Society, and called upon the Rev. George Smith, who moved the adoption of the Report. The Rev. J. G. Russell seconded the motion, which was supported by Dr. Campbell.

Other gentlemen having advocated the claims of the Society, the proceedings terminated.

SAILORS' ORPHAN GIRLS' SCHOOL AND HOME.

THE Anniversary Meeting of the friends of this Charity was held on Tuesday, May 25th, at the Hanover Square Rooms, Capt. the Hon. F. Maude, R.N., in the chair.

Seventy Girls supported by the Charity were present at the meeting, and their appearance and deportment afforded the strongest evidence of the excellence of the Institution in which they were instructed.

The Chairman explained that the object of the Society is to provide for the religious education and support of the female orphan of the British Sailor, until the age of fifteen. The children are also carefully trained for domestic service, provided with suitable places, and afterwards afforded refuge and sympathy when in sickness and in need.

The Secretary read the report, which stated that the constant demand for girls trained in the Home had exceeded the power of supply. Six girls had this year passed out of the Home into respectable service, and six others would be eligible for situations during the ensuing year.

A letter was read from the Earl of Derby, enclosing a subscription of £10, and expressing his willingness to become a vice-patron of the Society.

The meeting was addressed by Mr. Rev. P. Latrobe, the noble Chairman Montagu Gore, Rev. T. Tate, Rev. Mr. introduced the business with some suit-McCaul, Vice-Admiral Harcourt, Rev. able remarks, which he concluded with

Mr. Auriol, Captain Fishbourne, and others.

ANTI-SLAVERY SOCIETY.

THE Annual Meeting of the British and Foreign Anti-Slavery Society was held on Saturday, May 29th, at Freemasons' Tavern, Great Queen-street, when the attendance was large and influential. Lord Brougham, who occupied the chair, opened the business of the day with an eloquent speech, in which he depicted in the strongest colours the horrors of the Slave Trade, and paid a just tribute to the memory of Clarkson and Wilberforce, who had done so much to put an end to that atrocious system.

Mr. Chamerovzow, the Secretary, read the Report, which stated that at the present moment the only country in the world which openly continued the slave trade was Spain. From information received, it appeared that the number of slaves landed in Cuba was not less than from 15.000 to 20,000 annually. The Committee called upon the assembly to assist them as much as possible in accomplishing the object at which the Society aimed, and which was nothing less than the entire extinction of slavery from the face of the earth.

Baron Linstant de Prandé moved the adoption and printing of the Report, and said he considered the plan of importing free emigrants from the coast of Africa would not only lead to the revival of the horrors of the slave trade, but would have a most injurious effect upon the white and coloured inhabitants of the colonies into which they might be introduced. Professor Kachenoffsky, of Cracow, seconded the Resolution, which was adopted. Other speakers addressed the meeting, and a cordial vote of thanks to the noble chairman closed the proceedings.

TURKISH MISSIONS' AID SOCIETY.

THE Annual Meeting of this Society was held at Willis's Rooms, the Earl of Shaftesbury presiding. The proceedings having been opened with prayer by the Rev. P. Latrobe, the noble Chairman introduced the business with some suitable remarks, which he concluded with

sions Aid Society to the liberal support of the assembly.

The Rev. Mr. Birch, the Secretary, read the Report, which opened with an account of the progress of the gospel in Turkey. The income of the Society for the past year amounted to £2,952 15s. 1d. The Committee stated that they had been enabled to make grants of £1,366 to the Armenian Mission, and £500 to the new Bulgarian Mission. Austin Layard, Esq., moved the adoption of the Report, and the appointment of the officers for the ensuing year, The Hon. A. Kinnaird, M.P., seconded the resolution. The meeting was also addressed by the Rev. T. Alexander, the Rev. S. Minton, Dr. M'Lean, and Sir Culling Eardley, Bart.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE Annual Breakfast and Public Meeting of this Association took place at the Institution, Alderagate - street, on Thursday morning, May 13th. Before six o'clock the large rooms laid out for the repast were thronged by young men, some of whom had come from a distance. There were also many ladies. So great was the pressure for admission that numbers who arrived only a few minutes after the hour appointed were unable to obtain places till the earlier arrivals had made room for them, by adjourning to the Lecture Hall, in which, at the close of the breakfast, the entire company assembled under the presidency of Lord Radstock. made a total issue during the year of After a hymn had been sung, and prayer offered, the Chairman introduced the business of the day in an appropriate year to be £1,316 8s. 4d. speech.

strongly recommending the Turkish Mis- The Rev. W. M. Punshon, who was warmly greeted on rising, addressed the meeting on the subject of Individual Responsibility.

The Rev. P. Cook, President of the Paris Young Men's Christian Association, stated that there were seventy Young Men's Christian Associations in France, each having only a small number of members, but, nevertheless, exercising a valuable influence. After a few words from Mr. E. Corderoy, the interesting proceedings closed with a hymn, and the benediction was pronounced by the Rev. E. Parry, Chaplain to the Bishop of London.

WEEKLY TRACT SOCIETY.

THE Tenth Annual Meeting of this Society, which has for its object the religious instruction of the labouring classes, was held at the Freemasons' Tavern, R. N. Fowler, Esq., presiding.

From the Report it appeared that it had been the privilege of the Committee, at every Anniversary, to report the steady and satisfactory progress of the Society's operations. By the members of the Society and others, during the past year, there had been distributed in all parts of England and Wales 942,438 tracts, and in addition, grants amounting to 47,700 had been made to the Soldier's Friend Society, Crystal Palace Institute, Christian Mission Society, Open-air Mission, and others in various parts of the country. The foregoing, with tracts sold 98,000, 1,088,138. The Treasurer's cash statement showed the receipts for the past

The Meeting was addressed by the Rev. The Rev. W. Y. Rooker, who had spent | C. Mackenzie, Rev. E. F. Woodman, Rev. fourteen years in the United States, spoke on the subject of the American Revivals.

J. Russell, and Mr. J. G. Churcher, who on the subject of the American Revivals.

General.

BELIGIOUS MOVEMENT IN THE UNITED STATES.

WE beg to present our readers with a few extracts from a paper, prepared at the request of a meeting of ministers the Rev. J. A. James. It is hoped that and members of all the Evangelical such a statement will have some influence,

churches, held in Edinburgh on the 27th April, 1858; and also from the papers read at the annual meeting of the Congregational Union, by Mr. Charles Reed and in directing earnest attention to the state of religion among ourselves, and in encouraging the people of God to continue instant in prayer, for the promised grace and mighty operation of the Holy Spirit.

In certain features, the present movement, it will be seen at once, is distinguished from all former awakenings. 1st, By its great extent; 2nd, By its quiet progress; 3rd, By the absence of any leading name or new measures; 4th, By the unsectarian character of the services; 5th, By the prominence given to prayer; and 6th-to mention no other circumstances-By the concurrent testimony of almost the whole public press in its favour.

The first extract is taken from the letters of an English lady, recently returned from the States:-

"On the 17th of March, the Committee of the Young Men's Christian Association leased Burton's Theatre for a noon-day prayer-meeting, which I was privileged to attendon the 19th. This theatre is situated near Broadway, in one of the most crowded parts of the city. I found the stairways and entrances blocked up, and a crowd extending across the pavement, while hundreds were going away unable to get in. All classes were represented in this throng. There were clergymen, merchants, clerks, brokers, carmen, whose carts were standing at the door, inventors, ladies who had turned aside an hour from their shopping; students, strangers from distant parts, attracted by the fame of these marvellously strange meetings, though it was obvious that the merely curious formed but a very small portion of those present. I was surprised to observe, that in this closely packed throng there was complete silence; none of that talking and jesting so usual in an American crowd, but a serious, earnest look, sthough the people had come there on important business. In about ten minutes' time I obtained a seat in the front row of the highest gallery, from which I had a good view of the singular spectacle.

"I think I never attended such an impressive service, or one in which the presee of Him 'who dwelleth not in temples made with hands' was more manifest. The contrast between the theatrical anpearance of the edifice and the purpose to which, for this brief period, it was appropriated, was very striking. For that hour a theatre became a house of prayer, instead of a haunt of profanity,—a spot for the real tears of repentance, and not the scene of fictitious grief over fictitious sorrows. The building, though lighted by gas, was partially darkened with the crowds of people, who were clustered wherever standing or clinging room could be found, while numbers were standing with bowed heads and reverent aspect in the lobby, where they could only hear. The pit and both galleries were full, and about five-sevenths of the audience of 1800 were men. On the stage were four gentlemen, one of whom presided, and at twelve o'clock opened the service by reading the verse, 'Now, therefore, are we all present before God,' after which he offered up prayer. The hymn was sung-

'Not all the blood of beasts,

On Jewish alters slain.

to the old tune, Shirland. It was a magnificent and thrilling sound, as nearly 2000 voices joined in the many-toned harmony, which was caught up on the stairs. in the lobbies, and in the streets, with fervour and enthusiasm. Prayers, singing, and direct instruction and faithful exhortations followed, and alternated, all of them being of a deeply solemn character. One gentleman rose in the pit, and spoke from the words, 'The blood of Jesus Christ, his Son, cleanseth us from all sin,' and when he reached the end of the allotted time, he was requested to go on both from the pit and stage. He spoke of sin-the rebel heart, and life contrary to God-of the heart-searching Judge, and the great white throne, before which all that assemblage must shortly appear. He said that he, a 'blasphemer and injurious,' had found mercy, and to that congregation of sinners, hushed in solemn stillness, met in such an unwonted place and time, he spoke gloriously of the fulness of mercy in Christ. There was no 'excitement,' but there was deep though suppressed emotion,-such emotion as those must feel who are aroused to a view of the pit to which sin is hastening them. As he spoke of Him who came not to condemn but to save the world, there was a suppressed sound of weeping. The big tears were coursing down the wrinkled cheeks of world-worn business men, while many, with faces buried in their that petition for pardon which has never yet been offered in vain. It was a solemn moment as the speaker sat down, and the assembly rose to unite in a fervent prayer for those for whom requests had been presented, and for themselves. The meeting concluded with the verses of the grand old hymn-

> Blow ye the trumpet; blow The gladly solemn sound. Let all the nations know, The universe around, The year of jubilee is come. Return, ye ransom'd sinners, home.

The New York Tribune has a circulation, it is said, of 175,060. It is not what is called a religious paper, but is, perhaps, the most influential journal in America. It has devoted a page of the weekly, and a column of the daily issue, to soberly written accounts of the spread of the great awakening.

"The Revival has passed," they say, "and is still passing, over the country like a wave. The existence of an unusual religious interest is recognised and acknowledged in almost every town, village, and district throughout the entire Northern and Western States. The spirit of the Revival seems to have penetrated almost every locality, including those the most unfavourable and forbidding; and conversions have occurred even among persons of the most vicious and degraded character, who were supposed to be almost beyond the reach of religious influence, by having lost all religious susceptibility. The spectacle of such a universal attention to religion is without a parallel. The excitement of a Presidential canvass could hardly call forth more general interest or more active participation.

"Among the beginnings of the Revival in this city is to be mentioned the enterprise of 'Systematic Visitation.' Some time ago, a plan was set on foot, which was adopted by a large number of churches,

of various denominations, in this city and Brooklyn, for the purpose of promoting attendance at divine service on the Sabbath, by systematic visitation of assigned neighbourhoods. Each church that entered into the enterprise was allotted a handkerchiefs, were doubtless presenting | certain bound, or parish, of which it was the centre, in which every house was to be visited, and the religious condition of every family inquired into. The districts at first chosen to be visited were chiefly poor and low neighbourhoods, where both the temporal and spiritual destitution of the people were painfully apperent. Parents were solicited to go either to the church in the district, or to some other out of it which they might prefer instead, and to send their children to the Sunday, the Mission, or the Industrial School. In this way thousands of persons, many of whom were formerly de. graded and vicious, have been reclaimed to a better moral character and a higher social standing. Gradually this schems of visitation was extended so as to include the respectable and fashionable streets, as well as the 'highways and hedges,' until finally no 'passover' was written even on a brown stone front, and Fifth Avenue itself was not left to be exempt. And from the reports that have been presented, the results of these efforts, as seen among the higher classes of society, have been of equal interest with those in the lower. The number of rich people, in 'high life,' who were found never to attend any church, was enormous, though, of course, not so large as of the poor; for not only are the poor a majority in these times, but in upper circles religion has been, of late years, to a certain degree 'fashionable,' and church-going almost a necessary evidence of 'respectability.'

"Another of the antecedents of the Revival, and one which has been somewhat overlooked, has been an increased religious activity on the part of Sundayschools. Many of the Sunday-schools, particularly of this city, have, within a very recent period, doubled and, in some instances, tripled their membership; and many conversions have occurred among the young people who attend them as scholars. In many of the schools, special

forts have lately been made to render them more profitable and useful, by making them more attractive; and special services are regularly held in some of the churches once a month, for the benefit of the children. Within several months past, many new 'Mission Sunday Schools' have been established in various parts of the city, sustained by individual churches in the neighbourhood, in which provision is made for the instruction of all who can be induced to become scholars.

"The attendance, on the Sabbath, at the churches has been, for several weeks past, unusually large. The congregations of many churches, which have heretofore been known quite as much by the pews that were empty as by those that were full, have of late greatly increased. As a general thing, a very small proportion of the churches, either of New York or Brooklyn, have been crowded at their former services. Usually, when the house s been three-fourths filled, or even less, it has been said that 'there was a good congregation; while in not a few, hardly one-fourth of the seats have been occupied. A special occasion has always been needed to draw a crowded audience. But full houses can now be counted by scores in either of the cities, and particularly on Sunday nights. It is a time of encouragement for ministers, and they are preaching with more than usual vigour and arnestness."

The following extracts are given from Mr. Reed's interesting paper, quoting from the American journals of April, he says:

"At Vermont, 'the feeling is deep, and continues unabated.'

"At Rochester, 'a day of fasting was kept in token of God's continued condescension. All the shops were closed.

"At Senectady, 'the bells sound daily for afternoon prayer, and all places of dissipation are shut up.

"At East Douglas, 'a solemn stillness pervades the people. The Spirit abides with us.

"At Bideford, 'It has spread to the whole community. Strangers talk together; there is no difficulty now, and no opposition.'

Massachusetts, 'is at last awakened.' The first convert is an hotel-keeper, and his dancing-saloon is the place for daily prayer.

"At Haverhill, we read of 'an assembly silently weeping, and scarcely a house without inquiring souls.'

"' Never in the history of Lowell,' it is said, 'has there been such a revival. It began with the pious factory-girls, and now the entire community is moved to attend upon the means of grace.'

" At Granby, 'the enthusiasm prevails, but there is no "madness."

" A pastor at Buffalo, Michigan, says: ' Visiting parties are unheard of. Clubs are broken up. We never saw it on this fashion.

"Dr. Ive, the Congregational minister at New Bedford for forty years, says: 'A profound spirit of tenderness and prayer reigns among my people: all hearts seem accessible."

With regard to the whole subject, Mr. James wisely observes :-

"I do not desiderate, I do not advise, a bustling, artificial effort to get up a revival, nor the construction of any mandevised machinery. I do not aim to raise a cry which comes from the lips rather than from the depths of men's hearts, and which, in the same spirit with which they would get up a bazaar, sounds through the land, 'We must have a revival! we must have a revival!' It is not with such levity I wish this matter to be taken up. It must be carried into our hearts and our closets, and pondered over with deep seriousness, solemn inquiry, and anxious examination. It is a subject about which to hold devout conference with the God of all wisdom and grace, about which to converse with one another, minister with minister, and Christian with Christian: a subject to be introduced by the pastors into their sermons; and to be brought with emphasis and earnestness before their churches.

"The next thing it should lead us to do is to re-study our Bibles, and learn what real, personal Christianity is,holy, how heavenly, how spiritual, how loving, how morally and socially excellent Orange,' the seat of infidelity in a matter pure and undefiled religion is.

What a separation from the world, what devontness, what intense earnestness, what conscientiousness, what enlarged benevolence, what unselfishness, what zealous activity, what unearthliness, what germs of celestial virtue, our profession of godliness implies; and then, having examined this, and obtained an impressive idea of it, to survey the state of the Christian Church and our own state, and ask if we do not need, and ought not to seek more, the prevalence of such a religion as this, which, in fact, is primitive Christianity. Is the spiritual condition of our churches what it ought to be, what it might be, what it must be, before they can fulfil their high commission as the salt of the earth and the light of the world? A Christian church, acting up in some tolerable measure to its profession, walking in the holiness of the Gospel, is the strongest and most emphatic testimony for God to our dark revolted world, next to that of Christ Himself. But, tell me, brethren, oh! tell me, do not the lamps of the golden candlesticks burn dimly, and throw out only a pale, disastrous light? If they are not sunk to the condition of Laodicea-which I do not think they are-do they not too nearly resemble that of Sardis? In their liberality and activity they have some noble, Christlike, God-like features, beyond any age since that of the Apostles. I rejoice in it, and pray for its increase; it is the Church's glory and the hope of the world. Yet I am sometimes afraid the flame of our zeal is not altogether fed by the oil of piety, but in part by the phosphorescence of a far less holy material. Our churches, notwithstanding this public activity, are infected deeply with the spirit of the world; as is proved by their eager haste to be rich, and their unscrupulous means to become so, by their taste for worldly amusements, by their increasing love of ease and luxury, by their declining spirit of prayer and serious attendance upon the means of grace, by their higher appreciation of talent than of truth, and by their lamentable neglect of family religion. I appeal to you, brethren, whether these things are not so; and, if so, do we not need to be revived? What I earnestly want to see is, our chur roused to a consideration of their state. and brought to a conviction that they need a quickening from God, a new bap tism of fire, a fresh consecration by the Holy Spirit."

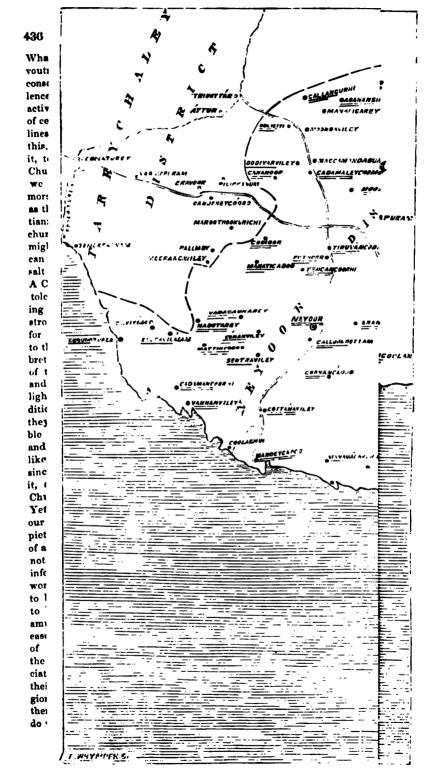
DEPARTURE OF DR. LEGGE PROM CHINA.

It having become known to some of the personal friends of the Rev. Dr. James Legge, of the London Missionary Society, that he would leave in the "Lancefield," for Calcutta, on Saturday, March 20th, en route for England, whither he has gone for the benefit of his health, which had to a great degree failed; he was waited on by some friends on the morning of Friday, the 19th, when the following address was presented to him:— "Dear Dr. Legge,—We wait upon you

this morning for a purpose already known to you, and in doing so, we desire to re-move it, as far as possible, from the character of a mere ceremony. We are anxious to secure the portrait of our faithful pastor and endeared personal We forbear all mention of those friend. qualities, both of mind and heart, which command our admiration, lest by any chance the little tribute which we offi should lapse into the character of a modern testimonial. Our simple desire is to offer you a little parting token of our affectionate regard, and we could think of nothing more appropriate and permanent than that of securing your portrait. We request you accordingly, as early as may be convenient to you, after your arrival in London, to have it taken by a competent artist, and for that purpose we beg leave to place in your hands a cheque for thirty guineas. The original we request you to present in our united names, and with our most friendly respects, to your two daughters, jointly. When you shall two daughters, jointly. When you shall have informed us that the portrait is executed, we shall take steps to have it engraved, in order that the ideal presence of our good friend and pastor may be continually before us, a cherished and familiar household image. It now only remains for us to wish you farewell—a happy reunion with those so dear to you a healthful sojourn in your native land. and a speedy return to us. — Victoria, 18th March, 1858."

To this the reverend gentleman made a feeling and happy reply, in which he stated, that within a year he trusted to be in Chins, to resume his missionary duties and labours, and again to meet the many friends whom he was now about to leave. -Hong Kong Register, March 23.

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THE

Missionary Magazine

CHRONICLE.

INDIA.

SOUTH TRAVANCORE.

THE following review of the early history, progress, and results of the Society's labours in Travancore, has been kindly furnished by the Rev. J. O. Whitehouse, at present on a visit to this country, and we are persuaded it will be read with great interest by all those who delight in tracing the progressive steps by which a numerous body of people, once the victims of gross ignorance and idolatry, have been brought into the light and liberty of the Gospel:-

"The map which forms the Frontispiece to the present Number is designed to furnish the intelligent and earnest student of the subject of Christian Missions with an outline of a part of the field occupied by the London Missionary Society in Travancore.

"Travancore is the name given to a small kingdom stretching along the southern portion of the western coast of India.

"From a small fort, a few miles east of Cape Comorin, its boundary line runs along the range of the western Ghauts, at an average distance of forty miles from the shore of the Indian Ocean, and having traversed a distance of about 175 miles in a north-westerly direction, suddenly bends towards the west, and makes its exit along the Periar river in the ocean, which forms its western boundary. Within these ocean and mountain borders there is included the small province of Cochin, which has a native government distinct from Travancore; and after this deduction there remains an area of about 6500 square miles, which forms the kingdom of Travancore.

"There is a legend which seems to indicate that the land now occupied by the kingdoms of Travancore and Cochin, together with a small portion of territory north of the former, was once submerged by the ocean, and the legend states that the recession of the sea was owing to the penances and prayers of a hero. who, as an atonement for past guilt, bestowed the land thus acquired on the Brahmins.

"There may be a foundation of truth in this. It is certain that the Brahmins are a highly favoured class in Travancore, and a class exerting a very powerful influence on the Rajah and higher native officers, and, of course, through them on the kingdom in general.

"Though the Brahminical religion has been for a long period the acknow-YOL. XXXVI.

ledged religion of the state, and the Rajahs have been most rigid in their practice of the multiplied forms and ceremonies of idolatry, under the guidance, not to say the bidding, of the Brahmins, the preaching of the truth of the Gospel in Travancore has been attended with a success not merely apparent, but real, unparalleled in any other part of India, except in the neighbouring province of Tinnevelly.

"The first marked success accompanying the publication of the Gospel, both in Tinnevelly and Tranvacore, appears to have been the result of the efforts of earnest native Christians, who had received the truth from Swartz, Kohlhoff, and others of that sacred band who have gone to their reward, but who were for some years the messengers of peace through Christ in the neighbourhood of Tanjore.

"Early in the present century, about the year 1805, an ascetic was seen at the door of the church at Tanjore, listening to a discourse delivered by the Missionary, Mr. Kohlhoff. He had been on pilgrimage to the sacred shrine at Chillumbrum, and was returning homeward to Myládi, a small town in Travancore, dissatisfied with the results of his penances and toils, and increasingly disgusted with the emptiness, folly, and impurity of the Brahminical system. He was ready to listen to the pure, elevating, and satisfying doctrines of Christ, and his conviction of the truth of Christianity, arising from the instruction he received during his stay at Tanjore, was so strong, that he renounced idolatry, embraced Christianity, and received baptism.

"After this he proceeded to Myládi, and there, both by his words and his example, showed the power of Christian truth.

"At his solicitation Mr. Ringeltaube, a Missionary connected with the London Missionary Society, who was waiting for the guidance of Providence to a field of labour, was sent to Travancore about the year 1805.

"The favour shown and the assistance rendered to Mr. Ringeltaube by Col. Macaulay, then British Resident in Travancore, exerted a powerful interest on the native mind, and the consequence was, that many of the lower classes made a profession of Christianity. These, while they might to a limited extent have recognized the great superiority of Christianity to the religion of their fathers, felt that protection from the oppression of the powerful and wealthy, as well as other temporal advantages, might result from their connecting themselves with the religion of the British. Though the majority of the early adherents to Christianity may have been influenced by inferior motives, there were some who from the first received Christianity in the love of its truth and its Author, and even of the larger class, many, by the blessing of God on the instruction given, assumed by degrees a higher position than that of time-servers, and maintained their connection with Christians because of the excellence of the religion they professed.

"The classes which became the carlier professed followers of Christ in South Travancore were the same which now form the great majority of the Christian population there.

"These classes are two, with only a small exception. The higher class is that of the Shanars—a simple people, engaged in husbandry, but especially in the culture of the palmyra tree, which forms their principal source of livelihood during the year.

"The lower class is that of the Pariars, who, until 1855, were not as a people free subjects, like the Shanars, but were field and farm slaves, regarded, both by slaveholders and the law of the country, as property which might be bought or sold.

"Myládi, the earliest station of the London Missionary Society in Travancore, stands in a central position in the Nagercoil District, and the greater part of the land north of Myládi and Nagercoil is occupied in the rice cultivation, and most of the villages there whose sites are laid down in the map contain many Pariar inhabitants, and in these many chapels for Christian worship have been erected, the attendants at which are chiefly of that class.

"On the other hand, the strip of land lying between the sea and the main read from Cape Comorin, running to the north-west, is too high to allow of the irrigation necessary for the culture of rice, the staff of life of the natives of India, and is to a great extent covered with topes, or groves, of palmyra trees, among which are to be found a few fields used for a cultivation requiring less moisture than the rice plant. Most of the inhabitants of this southern strip of land are Shanars, many of whom now attend at the chapels, which are very numerous in that district.

**The ancestral religion of the Shanar and Pariar Christians was Demonolatry's a form of worship which, while it is traceable to the same tendency of human nature which originated and constructed the Brahminical system of idolatry, is quite distinct from it.

"Most of the early Travancore Christians, and many of those who now form the Congregations, in times of disease or impending calamity, formerly prostrated themselves under the deep shade of a wide-spreading banian-tree, before hideous images of supposed powerful and destructive beings, making offerings and vows to appease the demons' wrath and secure deliverance from some painful or dreaded infliction, while others were wanderers under the dark and delusive system of Popary, without even a glimmer of true Christian light, and putting a vain trust in the fancied efficacy of empty forms.

"Among these victims of error and priestcraft, the eccentric but earnest Missionary, Mr. Ringeltaube, laboured for twelve years, and during that time baptized many, collected numerous congregations, especially in the southern part of the Nagereoil District, and built several substantial chapels, some of which remain in use to this day.

"He was followed by other Missionaries, and by them the Missionary centre was changed from Myládi to Nagercoil; and the operations of the London Missionary Society were extended to Quilon, a distance of 100 miles from Cape Comorin.

These men of God laboured far away from the observation of their fellow-countrymen, struggling against the interaction and prejudice of the people, and the varied and annoying opposition of those in power, and by their ministry the number of professing Christians greatly increased.

"By the schools which they opened, by the Christian organization which they established, and the suggestions and aid they offered in secondary matters, the native Christians gradually improved in knowledge, order, and habits; and the traces of their long and persevering efforts are now most distinctly to be seen in the dress and habitations, the general deportment and desire after education

of many, as well as in the advanced position in intelligence and moral character occupied by many of the Travancore Christians of the present day, when compared with that of their degraded, filthy, and devil-fearing ancestors.

"For some years there have been stations, forming centres of action, all along the line of country occupied by the London Missionary Society in Travancore. These are at the present time seven in number, viz., James Town, Nagercoil, Sánthapuram, Neyoor, Páreycháley, Trevandrum, and Quilon. these stations, besides numerously attended day schools, there are boarding schools for boys and girls, and at Nagercoil there is a seminary for the education of young men for the work of Christian teachers and schoolmasters, and a printing press employed in producing a Christian literature for the people.

"Around these stations, as may be seen by reference to the map," are numerous villages in which Christian congregations attend worship every Sabbath, and day schools for boys and girls are in regular operation.

"Within the whole area from Cape Comorin to Quilon, including a small district in Tinnevelly, bordering on Travancore, there are, under the superintendence of six Missionaries, 18,000 professing Christians, 2000 members of Bible classes, 800† Church members, 6000 boys, and 1100 girls in schools.

"Thus the work of the servants of God in this interesting field of Christian labour has not been in vain. Amidst numerous disappointments and fears, they bore the burden and heat of the day. Though the earlier labourers are removed from these scenes, the work is carried on by others, by whom, as well as by a large number of native teachers who have been raised up and trained, Christ is exhibited in the glory of his saving power and love to the Christians and heathens around, and they have the high and holy pleasure of knowing that many have received Christ, and are walking humbly with God.

"May the Lord of the harvest inspire many to give themselves to his work in the vast territory of India, and may the love of Christ constrain all his people to devote themselves, their property, their influence, and their prayers to the extension of that kingdom which shall have no end."

NORTHERN INDIA.

THE remarkable manner in which the Society's Stations in Northern India -threatened on every side during successive months by a remorseless foe-were protected from injury, has given frequent occasion to our Missionary Brethren to record their own signal deliverances, and to express their deep sympathy on behalf of the devoted men in other fields of labour who have been called to sacrifice their all in the cause of Christ.

scholars, are considerably understated.—ED. Miss. Chron.

A word of explanation is required respecting the underlining adopted in the map. The names of the central Stations are printed in larger type. An underline on the left hand signifies that there is a congregation at the place named; a single underline on the right, shows that there is a day school at the place, but no congregation. A second underline on the left, indicates that there is a boys' school as well as a congregation; and a second underline on the right, is intended to show that there is also a girls' school.

† According to the latest returns, these numbers, both as to the Church members and scholars, are considerably understated.—En. Miss. Chron.

Rev. Jas. Kennedy, of the Benares Mission, in a letter dated 22nd April, after noticing a visit he had recently paid to Mirzapore, and observing upon the good work in progress at that Station, proceeds to give an account of his interesting interviews with the suffering Native Christians at Allahabad, who, in the absence of their Missionaries, and in the midst of persecution and distress, had remained stedfast in their allegiance to the Saviour.

VISIT TO MIREAPORE.—THE MISSIONARY AND HIS FLOCK.

"Early in January," writes Mr. K., "I went over to Mirzapore, and remained nearly a fortnight with my dear friends, Mr. and Mrs. Sherring. I was happy to find them busily engaged at their work, with almost all their people again around them. The type which had been hastily buried had heen dug up, and the press people were laboriously engaged in re-arranging and cleaning it. I went almost daily to the city with Mr. Sherring and the Catechists, and was much pleased with the numbers who stayed often for a considerable period to hear the Gospel. They listened with very encouraging quietness and attention to the instruction addressed to them. Now and then a man was inclined to cavil, but he met with much less countenance from his fellowhearers than a bold Pundit commonly gets at Benares when he comes forward to oppose us. I cannot say I discerned even in the friendly portion of our audiences anything to indicate just conceptions of the nature and claims of Christianity, or any readiness to submit the heart and life to its rule; but the respect and attention were, so far as they went, very gratifying. It is evident that on the people at Mirzapore, as on many elsewhere, a deep impression has been made in favour of British prowess and British justice. January being the holiday season in Northern India, the Free School was shut, but Mrs. Sherring was going on nicely with her Girls' School. Some of the Vernacular Schools were also open. I had the pleasure of assisting Mr. S. in his Sabbath-day services, which seemed to me as well attended as in former years. Altogetber I was much gratified with what I saw at Mirzapore. When Mr. S. was appointed to the exclusive charge of the Mirzapore Mission, I had misgivings. As he had been only a few years in the country, I thought the charge entirely beyond his strength. Little did I then think of the trying scenes before him, and before us all. If I had foreseen these, I should have anticipated his breaking down altogether; but far otherwise has been the case. I know intimately his conduct all through last year, and I feel myself bound to say that in my opinion not one of the senior Missionaries could have acted with more kindness, wisdom, zeal, and self-denial. He exerted himself to the utmost for the good of his people; exposed himself often to great danger; kept with the Native Christians when some might have thought it proper to have left them; and altogether conducted himself in a manner worthy of admiration. His conduct has been appreciated by the Native Christians, who I know regard him with warm affection. He has indeed, if I can judge by the remarks I have heard some of them make, secured in a remarkable degree their love and esteem. Since he took charge of the Mirzapore Mission he has made marked progress in the knowledge of the native languages and in facility of speech.

INTERESTING MEETINGS WITH THE SUF-FERING NATIVE CHRISTIANS AT ALLA-HABAD.

"From Mirzapore I went on to Allahabad. I received a letter from the leading man among the Native Christians there, expressing the great pleasure which a visit from me would give them. All the Missionaries having left some months ago, I was particularly desirous to visit the Native Christian community at that station. As I travelled I saw traces of the dire rebellion which had been raging for some months, in burnt-down houses and well nigh desolate villages. The road was well frequented, but I met more men bearing arms than was

eable for a quiet traveller like myself. sugh we have had disturbences at Beneres, and our full share of anxiety, it was on reaching Allahabed I saw for the first time on a large scale the desoluting effects of the muting. I had been frequently in that place, and knew it well. It was one of the finest stations in Northern India. If was for nine days in the hands of mutineers and rebels, who were left unchecked to pursue their own course. If they had been demons let loose from the pit they could not have pursued with more fury the work of desolation. Most of the houses having roofs of combustible material were easily burnt down, but there were several flat-roofed houses with thick beams and stones laid over them which were not so easily destroyed. In some cases resolute and too successful efforts were made to destroy even these; but the toil was found too great, and a very few houses escaped with the destruction of the furniture and fittings of every description. Among these were the Station church, and the principal chapel of the American Mission. It was quite melancholy to walk over the place and see house after house in ruin, with nothing to be seen but pieces of charred wood and tottering walls, and then to remember how many who occupied these houses had been ruthlessly slain!

"The Native Christians live at two different parts of Allahabad, separated about three miles from each other, with a view to the convenience of their respective employments. I got a tent erected at one of these places, and I visited the other place as frequently as possible. I received a most cordial welcome from the Native Christians. I had much and most pleasing intercourse with them, and had most interesting accounts of their sufferings and perils. Some of their children had died from exposure, and some of the orphan girls had been lost. No one knew what had become of them. Considering the circumstances in which they had been placed, the wonder was that the Native Christian community had not been utterly destroyed.

"On Sabbath I preached at the two places where the Native Christians are located. I have seldom had more attentive audies Their principal place of worship was on that day reopened for public wership. dows, doors, sittings, everything breekable had been destroyed at the time of the mutiny. When the Netive Christians returned, they thought it preferable to meet for a time in one of their own houses for worship. When I was there it was resolved to recommence the services in this chancl. No window or door had been restored, no sittings had been put in, but the place was well cleaned; matting was spread on the floor, and the people sat on it. I need not say I preached in this sanctuary with very peculiar feelings. The people evidently felt much, as the reoccupancy of their place of worship, looking now so differently from what it had done, vividly reminded them of the scenes through which they had passed since they last assembled in it in May, 1857. One man sat before me listening most devoutly to God's Word—a Native Christian from Futtypore, in whose narrative I had been deeply interested, and from whom I could scarcely withdraw my eye as I spoke. He had suffered much for the name of Christ. He had fled with others when the mutineers got the upper hand. He fell in with some Scroys who had seen him at Futtypore, and who recognised him as a Christian. They called on him to deny Christ, and made him large promises, but he said he would rather die than deny his Lord and Saviour. They, on hearing this, hacked him in the most cruel manner with their swords, and left him as dead. He lay insensible for several hours, and then coming to himself, he crawled to a small village in the neighbourhood, where there were low-caste Hindoos, who pitied him and treated him with the utmost kindness. His hand had been so cut a little above the wrist, that it required only a slight pull to take it off. By the advice of the poor people among whom he had gone, the stump was put into oil, which checked the viel homorrhage. He was concealed, tended and fed for some weeks, till he was able to make his way to Allahabad. All about his head, neck, and arms, there were the marks of the fearful gashes, the wounds his cruel enemies had inflicted. Owing to the want

long a time of proper medical treatthe stump had not entirely healed, se health of the poor men was so afthat I do not think it likely he has days before him on earth. He seemed a very simple, earnest Christian. A mrs ago he was a bigotted Hindoo. It sen common to say that persecution neatter Hindeostanee Christians like but thanks to the grace of God, this the only case presented last year when postance Christians were found ready sly to suffer, but to die for the sake of ard Joses. had intended to have remained over a i Sabbath at Allahabad, but one of issionaries-my much-esteemed friend Dwen-having in the meantime arand my presence in Benares being ed, I thought it well to bend my steps . mrd. ERSION AND BAPTISM OF A SEPOY, AT BENARES.

m Sabbath, March 6th, we had a very sting service. Wazeer Singh, a Seikh th, and for several years a Sepoy in 8th Bengal Native Infantry, was reby baptism into the Christian Church. nan had heard the Gospel four years rom the mouth of an American Misy at Saharunpore. A favourable imm was then made in his mind, which * been since effaced. In April of last ne was sent with a company of his mt from Shahjahanpore to Budain in mad. There was no Missionary at lace, but Mr. Edwards, the magiswas in the habit of collecting for worship every Sabbath all who bore bristian name. This man heard of

the service, and wished to be admitted to it. His request was of course complied with. He then told Mr. Edwards he had long wished to become a Christian, but it was impossible for him to be so while he remained in the army, and he begged Mr. E. to obtain his discharge. This was done, and he was taken into Mr. E.'s service. Less than a month slapsed when the whole country was in a blaze. Mr. E. survives that dreadful period after having passed for months through a series of adventures and perils more remarkable than those imagined by the liveliest writer of romance, and for his preservation he is more indebted to this man than to any other. Wazeer Singh clung to his new master with unswerving fidelity; he gave him most valuable counsel on some most critical occasions, and in his service exposed his life to most imminent danger. When at Allahabad I met Mr. E., whose schoolfellow I had been many years ago in the Inverness Academy, and from him I heard first about Wazeer Singh. I conversed with the man, and was much pleased with his apparent simplicity. On his master's coming to Benares as judge, I had many opportunities of conversing with him, and of instructing him in Divine truth. For some weeks he came almost daily to the Mission-house. His knowledge was very limited, but he had got a hold of the great leading dectrines of Christianity; he had given no ordinary proofs of his sincerity; he was very eager for baptism, and we did not think it right to delay the administration of the rite. A large Native congregation was present on the occasion, and I trust we had the Divine presence and blessing."

"THE JOHN WILLIAMS."

TWELFTH MISSIONARY VOYAGE TO WESTERN POLYNESIA.

Tows of the Journal of the Missionary Deputation, descriptive of visits to Aneiteum, Eramanga, and the Loyalty Islands, having by appeared in our last Number, the following extracts will refer to ther Islands visited in the course of the same voyage, and where, gh the labours of Native Agents, the way is preparing for the wider d of the Gospel.

In order to throw light on some of the allusions in the Journal, it may be proper to explain that when Messrs. Drummond and Harbutt, the Deputation, arrived at Aneiteum, they found at anchor in the harbour the "John Knox," a Missionary schooner, built at Glasgow, and sent out by the supporters of the New Hebrides Mission to enable their Agents to prosecute their labours on the Islands in the vicinity of Aneiteum in a more efficient manner. According to previous arrangement, therefore, Messrs. Geddie and Inglis made their first trip in the "John Knox," in company with the "John Williams."

"The 'John Williams' sailed from Apia, Upolu, on the 27th of May. She had on board the deputation, Messrs. Harbutt and Drummond, with the family of the former: Mr. and Mrs. Gorden, on their way to join the mission of the United Presbyterian Church of Nova Scotia, in the New Hebrides; three Rarotongan teachers and their wives, two natives of Savage Island, and a young man who had attended for some years the Malua Institution, returning to his father, who is a Samoan teacher labouring on Savage Island; also a youth who had been some time in Samoa, returning to Nengone, his native land. On the following morning, we came to anchor at Matautu, Mr. Pratt's station on the island of Savaii; and in the afternoon of the same day, we left Samoa, and bore away for the New Hebrides. TANA.

" As we approached Resolution Bay, (11th June,) we were suddenly thrown into a state of considerable excitement and alarm, by the vessel striking upon a small hidden rock, jutting out a considerable way from the reef, on the left-hand side of the entrance. She stuck fast for a short time; but, by the aid of the wind and sails alone, she was very soon got off, and into deep water again, without sustaining any damage but the loss of a small piece of her false keel, and a very little of her copper torn from its place. Just when the thought was passing through our mind that perhaps the 'John Williams' had done the work God had assigned her, and that perhaps he would provide for those on board a home on Tana for a season, from which might radiate a light that would disperse her moral darkness, and bring her degraded sons to the foot of the cross, just at the moment this thought flashed across our

imagination, God interposed for the safety of the vessel, and read us a lesson of another kind, by taking us in safety into our desired haven. The 'John Knox' followed hard after us into Port Resolution, and was seen at anchor by our side.

at anchor by our side.

"It will be remembered by our readen, that the 'John Williams,' when she called at Tana, in 1854, landed on the south-east side of the island, at a place called Iuakarska, about twelve miles from Resolution Bay, two teachers from Aneiteum, who were placed under the protection of Iarisi, a chief who had been induced to ask for teachers, when at Aneiteum, from the good effects he had seen produced there by the teaching of the Missionaries. Prosperity has attended the labours of these teachers at the above station. They live there in safety, and most of the people, if not all, listen to their instructions. "These other Anaitana teachers are

"Three other Anciteum teachers were placed, some time ago, in the bay of Port Resolution. On the morning of our arrival, these teachers met us on board the 'John Williams.' Some of them had been sick, but were again well. They stated that the people had been very kind to them, and that they had never suffered from hunger. They had plantations of their own; but some of their taro was rotting, as they needed not to use it, they were so abundantly supplied with food by the liberality of the people. But we must not omit to state that these teachers are all chiefs of some importance on Aneiteum, that they have connections among the Tane and that they would have been supplied with food, even if they had not been teachers. They also stated that all the people at the harbour, whether heathen or professedly Christian, respect the Sabbath. They do no work in their plantations, nor fish, nor fight day. The only kind of work done is king of their food. A superstitious said to be one of the causes of this. re afraid lest yams planted on that ght not grow, and their fishing excurat be attended with success.

Namni's station, all the people had at se abandoned heathenism; but sick-roke out amongst them, and only persons remained firm to their first ion. At Miaki's station, formerly the ce of Messrs. Turner and Nisbet, two mals only profess to be Christian. were many more some time ago, but semic broke out among the people, by are all returned to heathenism, exe two mentioned. Ten men died in . Possibly more women and children a these are not so well nursed as the ring sickness.

ten villages, all the inhabitants used t for Divine worship at their places sing public assemblies; but, since the ic broke out among them, only two se attend; and the others talk of the teachers. Some time ago, on a sy, the people all assembled, and they their meeting, that they would kill chers on Sabbath; but on that day, chers had their meetings as usual, and g was done to them. Capt. Edwards, appened to be at Tana at this time offered to take the teachers to Aneibut they chose to remain, and wait events. It was pleasing to hear the my given by the teachers to the kindnown them by this gentleman and engaged in the sandal-wood trade. addition to the three stations hitherto nd by Anciteum teachers, other three een opened; and the Anciteum bre-

seen opened; and the Anesteum brelold themselves in readiness to occupy
tations as soon as they are eligible.

e practice of strangling widows on
ath of their husbands, prevalent on
am in the days of heathenism, was
leed into Tana from that island, some
go. This diabolical custom is practlocating widely over the island. Some
inland tribes are at war with each
and it was reported that three bodies
a slain in battle had been cooked and

eaten near the harbour, about the time of our visit.

"On Saturday, the 13th, we had a meeting on board the 'John Williams' with all the principal chiefs residing on the shore around the Bay. They all professed a desire to have a missionary to reside among them; but, they said, they were afraid lest an island tribe of disease makers should declare war against them, if they received one; and then, should they be conquered, they would not be able to protect him. They therefore expressed a wish that Ancitoum teachers only should be left with them for another year, during which time they would try and get the tribe of which they were afraid to consent to their receiving a missionary. Among these chiefs was old Kuanuan, the missionary's unchanging friend. He is now a very old man, and was much delighted to see us. After hearing the decision of the chiefs, we were unanimous in thinking that Mr. Gordon should not take up his abode on Tana, but proceed to Eramanga, and examine that field of labour.

"In company with our female friends and children, we walked all round the bay, and went inland a little way, and examined one of the villages. We also went to see one of the teachers' houses, which is a very comfortable little cottage, all things considered. Whereever we went, the people seemed friendly; and we fondly hope the day is drawing near when the adamantine walls of the prison house in which this unhappy people are confined, shall be broken down, and the iron fetters with which they are bound burst asunder, and 'the prisoners brought out from the prison, and those that sit in darkness out of the prison house." finished our business at Tana, we left in the evening, about six o'clock, and, on Sabbath morning, the 14th, we came to anchor in Dillon's Bay, Eramanga. *

FATE.

"On the morning of the 18th, we stood close in to this island, and sailed along near the shore. After we had stood off and on for some time, near Olatapu, we saw a cance, with three men in it, coming out to us. They came on board, but they could not understand our speech, nor we theirs. We then stood in to Brakor, and

soon saw several canoes coming towards us. In one of these we saw a man sitting. dressed with a red shirt, and a kind of covering on his head. As soon as the cance in which he was reached the vessel, he came on board, and presented to us a copy book containing certificates of his good character, written by different captains of vessels which had called here. He is named Lare, and he is a very nice looking youth. He could speak a little English, so that from him we got the information we wanted. He told us that old Pomere was still alive, and that 'he make Sunday, and very much want Samoan man teach him Sunday.' He said, there were nine persons ashore at Pomare's village 'who speak Sunday.' We asked him if he would go with us to Samoa, and learn to 'apeak Sunday;' but he declined, and giving his head a significant shake, said, 'Me go whale ship-New Zealand; me go Japan: he too much cold.' We told him there was no cold at Samoa, and that our ship was not a whale ship. He looked up to the sails and replied, 'Me know ship-ship belong Sunday.' But we could not persuade him to go with us. Whilst we were engaged in conversation with this young man (certainly one of the finest looking youths we have ever seen in any part of the world), another canoe approached the vessel, on the front of which was a man, dressed with a printed shirt and an old hat. When young Lare saw the canoe, he became quite excited, and called out, 'These men can speak Sunday.' We asked Lare to tell the men in the canoe to go for Pomare. And, having put on board the vessel 'the man speak Sunday,' the other two went off for the old chief with great glee. After some time he arrived, in company with those 'who make Sunday,' and one of his sons, a nice looking youth. He expressed a very strong desire for teachers; and he said, the whole village in which he lived wanted teachers. We had only one Rarotongan teacher on board, and we were unwilling to leave him alone; but we promised to try and get another at Nengone, and then return, if possible, with the two, promising to send him teachers next voyage, if we failed to get a second at Nengone. The young man Lare came from Pango, a place at which we did not call;

he said, all the people at that place were heathen: 'No man speak Sunday these.' But he said, the teachers would be quite safe at Erakor, Pomare's village. Pom affectionately inquired after his son-in-law, Sualo, who is at Samos. He wished very much to see him. We told him he w well, and living on the island of Savaii. He seemed much pleased to hear of him. Ha allowed us to take another son of his with us, who wished very much to go to Samos. He was accompanied by another youth of the same age, whom we also brought. Pemare said, they might stop at the Malsa Institution, one, two, or four years, if we wished it. This shows the confidence the old man has in the missionaries, and the light in which they are viewed by him. Mr. Inglis also took a young man with him to attend his school at Aname.

"When we parted with Pomars and our Fate friends, they insisted very much on our leaving with them Nootu, the Rarotongan teacher. The teacher himself wish much way much to be left with them; but, much as we admired his devotedness, we could not think of agreeing to the proposal. The climate is reported to be so very unhealthy that we thought it would be cruel to place a single teacher on the island.

"A considerable number of natives came off to the vessel from Erakor, with spears and other things to sell. We had a streng desire to go ashore and see the settlement, but as it was drawing towards evening, and as no particular object would have been gained by going ashore, we thought it better not to detain the vessel another day. So, after giving Pomare and some of his friends, 'who make Sunday,' a few small presents, we parted with them, and they left the vessel.

"The men 'that speak Sunday,' our readers will easily perceive, are those on whose hearts the Gospel preached by the teachers has produced so great an effect, as to lead them 'to call the Sabbath a delight,' to worship God on that holy day, and do what they can to impart to others the little knowledge of his ways which they have acquired, by telling them of that God 'who so loved the world, that He gave his only-begotten Son,' to suffer and die for it, 'that whose-

ever believeth on Him should not perish, but have everlasting life.' May we not hope that the 'handful of corn' sown at Erakor all yet bear fruit, that 'shall shake like Lebanen;' and that the Christian inhahitants of the Island of Fate shall, before many years have passed away, 'flourish like grass of the earth,' and become 'numerous s the dewdrops of the morning?' Is anything too hard for the Lord? No, verily; the tears shed, the toils undergone, the sufferings endured, the dying testimony borne to the power of the truth, and the blood shed by the hands of the assassin, are the sure forerunners of a great and glorious victory. * *

BRITANNIA ISLANDS.

"We had on board for Uea, the largest island, two Rarotongan teachers, viz. : Kakorza, who had been for some years on Lifu, and Nootu, direct from Rarotonga; and two Nengone teachers, sent by Messrs. Jones and Creegh. On the 2nd of July, we entered the extensive lagoon on the south side of these islands, and came to anchor at Uea, about two or three miles from the shore, opposite Pazane, the land of Whenagay, ng of the larger part of the island. Shortly after we came to anchor, one or two canoes came off to the vessel, in one of which was Kaumah, a chief of considerable rank. He said he wished a teacher to live with him; but, as their king Whenagay had been killed by Pascet, the principal chief of Viki, a place on the other side of the island, where two Roman Catholic priests reside, he was resolved to avenge his death. For some time past, two teachers, sent by Messrs. Creagh and Jones from Nengone, have resided on this island. One of these teachers is a man of Tongan parents, but born on Nengone. He was received into the church at Nengone. We learned that they had no canoes, and Captain Williams kindly sent a boat for them. They came off without delay; and, as the Tongan spoke Samoan pretty well, we had no difficulty in learning what was the state of the people. The teachers live among them in perfect safety, and are allowed to preach the Gospel to them. They seem to have considerable influence among the people, but the latter are still as savage looking as if they had never heard of Christ. The present king, Whenagay, is but a child, and the chief, Valu, his uncle, now acts as regent. Valu came on board, and seemed pleased when we told him that we had brought two Rarotongan and two Nengone teachers to live among them, and instruct them; and he said, he would consult with Whenagay and the other chiefs about the matter, on the following clay.

"On Friday, the 3rd, we, in company with Mr. Inglis, went ashore and proceeded at once to the residence of Valu and the young chief, a residence which, we suppose, we ought to dignify by the name of palace. It is a substantial plastered house, supported by pillars, of a very large size, and made of beautiful hard wood. It measures 130 ft. by 30 ft. After consulting with Valu, who, in turn, consulted with his chiefs, it was decided that the four new teachers should take up their abode among them. We then walked about a mile along the shore, to call upon the chief Kaumah; but found, when we reached his mansion (a small hut, full of smoke), that he had gone on board the 'John Williams.' We then speedily followed him, and had a boat load of the teachers' things sent ashore. Mr. Inglis went ashore with them, and saw them safely landed on the beach. The boats then returned to the vessel, and took the teachers with their wives and the remainder of their things ashore. We went with them, and saw all their things safely placed in the king's house, where they had resolved to stay for a time, but with the intention of taking up their abode in different villages, as soon as practicable, after knowing a little of the language. The people, who assembled in considerable numbers, seemed pleased to see them. The sun was near setting, so, after bidding the teachers and their wives farewell, and committing them to the care of our heavenly Father, we returned to the vessel. * *

NIUE (SAVAGE ISLAND).

"We sighted this island on the morning of Saturday, 1st of August, and at evening stood close in to Tamahatava, the station of Paula. He came off to the vessel in a canoe, and from him we learned that the work of the Lord continued to make rapid progress on the island. We intimated, through him, to the people of the land, that we should

spend the sabbath on shore, and requested that the teachers should be invited to meet us at his station, that we might have the ordinance of the Lord Supper together; and on Sabbath morning, we perceived, from the crowds of natives assembled near the road leading to the teacher's house and the chapel, that our request had been attended to. So, immediately after morning prayer, Mr. Turpe, the first officer, took us ashore in a boat, whilst the vessel stood off and on. We were accompanied by Mr. Creagh and his little boy, and Mrs. Harbutt and children. We proceeded at once to the teacher's house, amidst a crowd of natives sitting on each side of the path. They did not interrupt us in our walk, by their usual salutation, as they had been instructed by the teachers not to do so before the close of the services. It was a happy thing for us that they attended to their instructions, as we had found shaking hands with such concourses of people to be rather a formidable affair. After arriving at the teacher's house, we learned that so many of the people had assembled from different places that it would be impossible for them to get into the chapel, and it was proposed to hold the meeting at a place near, under the shade of breadfruit and banana trees. To this proposition we agreed, and had the native bell rung at once to call the people together. We were quite surprised to find an assembly of at least 2000 congregated on an island hitherto reported to contain only about 1200 inhabitants. The services were commenced by Paulo, the teacher placed at Tamahamutalau. He first gave out a hymn in the native tongue, which was sung by the assembled multitude, in strains not over refined, but sweet and melodious to a missionary's ear, and, we have no doubt, also to the ears of those ministering spirits who are sent forth to minister to those who shall be the heirs of salvation. After the hymn was sung, Paulo prayed in the native language; then followed our addresses in the Samoan language, which were translated by Paulo. The people listened to the words spoken with intense interest. Mr. Harbutt next baptized some children belonging to the teachers, after which, the ordinance of the Lord's Supper was administered to the teachers and the

other church-members present. This ordinance was accompanied with addresses in the Samoan language suitable to their circumstances. We retired to the shore, and returned in our boat to the vessel, with hearts filled with gratitude to God for what he had done for this once savage land, through the instrumentality of native agency.

"On Monday morning we again went ashore in company with Capt. Willian and Mr. Griffin, the second officer, to receive from the teacher of the station some arrowroot, belonging to the London Missionary Society, obtained in exchange for the edition of the elementary school-books sent to the island last voyage of the ' John Williams,'every copy of which had been sold without half supplying the wants of the people; and also to receive a present from the people in the shape of supplies for the vessel. The was another deeply interesting day. number of people present was not less than on the day previous; and their joy and delight on our approach seemed to know no bounds. We gave the teachers their supplies, and conversed with them about the state of the people, and the progress of their work. Their reports were very cheering, and of a highly satisfactory nature. Heathenism is completely subverted, and on that savage island which, only a few years ago, was the scene of ceaseless strife and savage warfare, Peace has established her reign, and men live together in unity and love, beneath the sway of her golden sceptre. The teachers expressed a strong desire for additional help, and we left with them Amous and Sakaio, two Samoan teachers, who had laboured many years on Aneiteum, to assist them in their work. These teachers will occupy two additional stations, which will increase the number on the island to five. We left them two works, 1000 copies each: a sketch of Scripture History and a Doctrinal Catechism; these had been translated by the teachers here, and printed at Samoa; also a few copies of the New Testament, in the Samoan language, which some of the natives can speak, and others are attempting to learn. The teachers took a census of the island, a short time ago, and they report that it contains a population of 4276. The entire population capable of instruction attend the schools of the teachers.

"At Tamahamutalau, Paulo's district, the number of extechumens is 240; at Tamahatava, Paulo's district, the number is 153; and at Avatele, the district of Samuela, 284.

"Capt. Williams was employed all day carrying off to the vessel the arrowroot above referred to, and supplies for the vessel, prescated by the teachers and people. And, in the evening, highly pleased with our visit, we proceeded to the beach, amidst a crowd so dense that we found some difficulty in making our way through it. After getting into our boat we soon reached the vessel, which was waiting for us at a little distance, being highly favoured by the wind, which was blowing off the land. We then bore down for Avatele, Samuela's station, where we promised to call for more arrowroot belonging to the Society, and supplies for the vessel, which the people promised to have all ready for us as soon as we went ashore. This place we reached on the following morning, and without delay went ashore. Here we received the same kind of welcome that we had received at Paulo's station, the previous day. Indeed, many of the people whom we saw at the latter place had followed us thither, and were as ready for a shake of the hand as ever. Capt. Williams had the boats loaded immediately with arrowroot, and returned to the vessel; and we proceeded to the teacher's house. All around it were piled up heaps of yams, taro, banannas, &c. We examined the teacher's house: it is, like Paulo's, at Tamahatava, an excellent boarded house, with three or four rooms in it. The wood is of a superior quality. Every board in the house was cut out with a hatchet, one tree yielding two boards. What an immense labour must have been expended on it by the hewers of wood! We also visited the chapel adjoining the teacher's house. It is a very excellent piece of workmanship, with doors, venetian blinds,

and a good pulpit. It will easily seat a congregation of 400 people; but it is too small, as one half of the Sabbath congregation have to sit outside. All the pillars are made of excellent wood, and beautifully hewn. The Savage Islanders must be a very ingenious and industrious people. After inspecting the chapel, we returned to the teacher's house; and, after a time, took a short stroll through part of the settlement, to look at the nature of the soil which so abundantly supplies the wants of the people. The island is entirely of coral formation, very much resembling that of Nengone, but much more fertile. Nengone, in a few thousand years, will resemble more the present state of Savage Island. Capt. Williams was busily employed all day with his boats, carrying off to the vessel what the natives carried to the shore; and now he approached the shore for the last time, which was a sufficient warning for us to prepare to leave; and at last we left the teacher's house, and proceeded towards the sea, amidst an immense crowd of people of all ages, from the grey-headed great-grandsather down to the little urchin only but beginning to chatter. The process of shaking hands and bidding adieu went on without intermission till we reached the boat, into which we were tumbled, with some difficulty, from the shoulders of those who had picked us up, and carried us through the rising tide to the rock which bounded its approach.

"The Savage Islanders are a remarkably mild and intelligent-looking people. How marked the difference between them now and the portrait drawn of them by Williams, when he visited them in the year 1831!

"After calling at Tutuila, for the purpose of taking some oil on board, we came to anchor in Apia harbour, on Thursday morning the 6th of August, after an absence of ten weeks.

Signed { "G. DRUMMOND. "W. HARBUTT."

SOUTH AFRICA. EXTENSION OF THE KAT RIVER MISSION.

THE Rev. John', Vanderkemp Read' (brother of the Rev. James Read, of Philipton,) has recently entered upon a promising and independent sphere of labour in connexion with this Mission, of which he furnishes the subjoined particulars in a letter dated Rutherfoord, 1st February ult.:—

"Van Wyks Doorns, to which we have lately given the name of Rutherfoord, out of respect to that gentleman, who has done so much for the promotion of Missions in South Africs, lies about 60 miles due north of Oskraal, on the margin of the Stormbergen, which form the boundary between the districts of Burghusdorp and Queen's Town.

"By the distribution of land which took place after the last war, five farms out of nine, which had been promised in lieu of ground taken from the old inhabitants of the Bushmen Station, were allotted in this neighbourhood to the principal men amongst them. Of these five farms, this fell to the lot of Mr. P. Uiltrecht, and, being the largest and most conveniently situated, it has been fixed upon as the Reik plaats of the coloured community. Here they come together on Sundays from Hermon, Reads Kuil, Vembria, and Gilboa, which are respectively about twelve, four, eight, and sixteen miles from Rutherfoord. There are also numbers of coloured people scattered amongst the farmers in the vicinity, especially on the Stormvergue - more than a hundred of whom have requested that their names should be registered as hearers; so that our congregation will in a short time amount to upwards of 260. Having received a call from this Church, in conjunction with the one at Oskraal, it has been arranged that I should come here once a month to administer the ordinances of religion. The people are not, however, left quite destitute of the means of grace during the intervening time-as Mr. Petrus Uiltrecht, a worthy son of our old Missionary Uiltrecht, has been making himself very useful by conducting religious services with the people of his place on the week evenings, and on Sundays, the elder and deacon take the services alternately.

"Up to this time I have not been able to come regularly every month, partly on account of the pressing engagements attendant on the formation of a new Station, such as building, and other important works; and partly on account of the state of my health, which has suffered during the winter. The sudden transition from a summer in the hot valley of Gamtooskouse, to a winter on the bleak ridges of Oukmal, seems to have fallen hard on my constitution. I hope, however, that against the return of another winter, the outer man will have been better acclimated, and that there will be more strength for duty.

"When the Church was handed over to me by my brother, it was in a promising state. I entered upon my work with diffidence, feering that by the change of Ministers the work might suffer, and the fair blossoms wither and decay. But we are happy in stating that it has pleased the Lord to countenance our efforts. His good work has been carried on where it had been begun, and commenced where it had not before existed. We would, therefore, thank Him, and take courage. It has been our happiness to receive into the Church eighty persons, whom we hope the Lord had called into the fellowship of his dear Son. One very encouraging circumstance is, that the most of these are young people. There are also seven inquirers, some of whom are very hopeful. The number of Communicants is 36.

"To facilitate my conveyance between this Station and Oakreal, each congregation has made me a present of a horse, which has cost them £28.

"We are very busy with the erection of a place of worship in this place, the site of which is on a piece of ground measuring two morgen, which has been kindly granted for that object by the proprietor, Mr. P. Uiltrecht. The amount subscribed by the congregation is about £72. We hope to have the chapel ready in about two months, and intend opening the one at Oskraal and this one here, in close succession, in order that we might have the services of our Missionary brethren, whom we wish to invite on both occasions."

MISSION DISPENSARY AT HONG KONG.

RE FUN, a native of China, having successfully prosecuted the medicine in the University of Edinburgh, was, at the instance and recommendation of the Medical Missionary Society in that city, as an Agent of this Society, and in August, 1856, he left England , with a view to co-operate with Dr. Hobson in the superintend. le Mission Hospital at Canton. But finding, upon his arrival at ng, that the public disturbances at Canton would preclude his t in that city, he at once proceeded, with the concurrence of the ries, to make arrangements for opening a Dispensary at Hong He accordingly commenced receiving patients on the 7th February, rom that time the number in attendance has continued to and it may be hoped that, of those who seek relief from their ments, not a few may find in the Great Physician one who is able ig to heal their yet more inveterate spiritual maladies.

date Hong Kong, 26th November ult., Dr. Wong remarks:-

I wrote you last, the number of o the Dispensary has undergone rease. The following table will to judge somewhat of its pro-

June. July. Aug. Sept. Oct. 1531 2070 2187 2519 2875 59 76 84 97 106 umber stated includes both old nationts, and indicates not the ndividual cases, but of attendance the hot months there had been, to the ordinary cases, a large fever cases (intermittents and reand a considerable number of and diarrhoeas. The large number id caused a great consumption of sugh the quantity given to each vas much smaller than might be a Buropean. It is a medicine le here. The Chinese appear to our treatment, both medical and ad if we had a place for the acm of in-patients, I doubt not that mt would be more satisfactory. issionary work in the Dispensary adily prosecuted, though no case ided interest has occurred since I last; yet I have not failed to it, among such a large number of are is generally to be found a few ten with considerable interest to ions of the Christian religion;

and it is certain that a good number have left the Dispensary convinced of the vanity of idol worship and other heathen practices, though, from their want of religious susceptibilities, they appear to evince no deep conviction of their sins and of their need of the Saviour. A good few have had much instruction in the Dispensary day after day; but how far their practices, after they left the Dispensary, have been modified and influenced by their knowledge of the Christian religion I have no means of judging. One or two others have so far been enlightened as to feel the inconvenience of their positions, where, in the regular performance of their duties, they are required by their superiors to offer inceme to idols. Among the poorer class of patients, the one leading idea of providing for the wants of the body—the struggle to live, to obtain a subaistence seems to absorb every feeling and faculty of the soul, and no demand of any religion is at all pressing.

"The number of persons in the service of the Dispensary consists of two Chinese evangelists and one Dispensary coolie, the last recently admitted a member of Dr. Legge's church. I have no doubt that an occasional supply of medicine will, as it betokens the interest of the people of England in this work, tend much to encourage and stimulate them in their exertions."

MISSIONARY ORDINATIONS.

ME. ROGER PRICE, late student in the Western College, was ordained to the work of a Christian Missionary in Central South Africa, at Norley Chapel, Plymouth, on Monday, 5th April. After some introductory remarks by the Rev. J. Dennistoun, of Plymouth, the usual questions were asked by the Rev. Aspinal Hampson of Devonport, and the ordination prayer was presented by the Rev. J. M. Charlton, A.M. The Rev. John Pyer, of Devonport, delivered the charge; the Rev. W. R. Noble, of Plymouth, addressed the congregation, and the Rev. M. Slater, of Stonehouse, offered the concluding prayer. The following Ministers also took part in the service: the Revs. G. Short and Miller, and the students of Western College.

Mr. John Mackenzie, late student at Bedford, was ordained to the work of a Christian Missionary in Central South Africa, at Queen Street Hall (temporarily occupied as a place of worship by the Church, under the Rev. Dr. Alexander). Edinburgh, on Monday, 19th April. After prayer by the Rev. William Pulsford. of Glasgow, the Rev. Dr. Harper, Professor of Theology in the United Presbyterian Church, delivered an address on the African race and Africa, as a field for Missions; the Rev. G. D. Cullen, of Edinburgh, having read some extracts from the "Missionary Chronicle," relating to the intended new Missions in Central South Africa, proposed the usual questions; the Rev. William Swan, formerly Missionary in Siberia, offered the ordination prayer; and the Rev. Dr. Alexander delivered the charge, which was founded on Rom. xi. 13. The Rev. Dr. Ewart, from Calcutta, then addressed the audience, and the service was concluded with prayer by the Rev. Alexander Jopp, of Roxburgh-place Free Church.

Mr. William Sykes, late student in the Lancashire Independent College, was ordained to the work of a Christian Missionary in Central South Africa, at Grosvenor Street Chapel, Manchester, on Thursday, 20th April. After reading the Scriptures, and prayer by the Rev. James Gwyther, of Zion Chapel, Manchester, the field of labour was described by the Rev. Holloway Helmore, Missionary from Africa. The Rev. Patrick Thomson, A.M., proposed the usual questions; the Rev. E. H. Weeks, of Harpurley, offered the ordination prayer, and the Rev. Alfred Newth, of the Lancashire Independent College, delivered the charge.

Mr. Thomas Thomas, late student at the College at Brecon, was ordained to the work of a Christian Missionary in Central South Africa, at Bryn Sion, Cwmbach, Glamorganshire, on Tuesday the 11th May. On the previous day, sermons appropriate to the occasion were preached by the Revs. Roger Price. Missionary to Africa; B. Owens, of Merthyr; J. Cunnick, of Aberdare, and D. Stephens, of Glantav. On the Tuesday, the Rev. J. Thomas introduced the candidate; the Rev. W. Roberts, Classical Tutor, of Brecon College, preached; the Rev. N. Stephens, of Sirhowry, proposed the usual questions; the Rev. J. Davies, of Aberaman, offered the ordination prayer, and the Rev. H. Griffiths, of Llanharan, delivered the charge. On the afternoon and evening of the same day, sermons were also delivered by the Revs. H. Jenkins, of Brynmawr; J. Davies, of Taihirwn; J. Evans, of Moendy; H. Oliver, B.A., of Pontypridd, and N. Stephens, of Sirhowy.

DEATH OF THE REV. CHARLES WILSON.

THIS venerable servant of Christ, who first entered upon the Missionary work sirty years ago, has at length departed to his rest and reward, at the advanced age of eighty-seven.

The following brief particulars of the deceased are derived from an extended notice of his life and labours, furnished by his son-in-law, the Rev. Geo. Stallworthy, of the Samoan Mission:—

Mr. Wilson having been appointed by the Directors of the London Missionary Society to the service of the South Sea Mission, left England in the "Duff," on her second voyage, the 20th December, 1798. He shared in all the disappointment, losses and sufferings consequent on the capture of that vessel by the French privateer "Bonaparte," off Rio Janeiro, the 18th February following; but far from being discouraged, he again left England in May, 1800, and after lengthened detentions on the voyage, reached Tahiti in July, 1801. That was then the only spot in all the vast Pacific where the name Jehovah was heard or known; and not a single native of that, or of any of the myriads of its widely scattered islands, had acknowledged him as his God. What a change has come over the scene during the single Missionary's life, the termination of which we now record! From the Marquesas to the New Hebrides, and from the Sandwich Islands to New Zealand, the lamp of life now burns, and thousands and tens of thousands have found their way to heaven.

It would be impossible within this brief space, to enumerate the events of Mr. Wilson's Missionary career; but suffice it to state, that amidst various trials and vicissitudes, he continued during many years to labour with zeal and diligence in the service of his Divine Master, chiefly on the Island of Tahiti. In the year 1842, the Station and district of Matavai, occupied by Mr. Wilson, passed into the hands of the Rev. T. S. M'Kean; and Mr. W., in consideration of his age and infirmity, was superannuated. He remained at Matavai until the 30th June, 1844. On that fatal day, during a skirmish between the French and Tabitians, the excellent and devoted M'Kean, whilst standing on the verandah of his own house, received by a musket ball the instant summons to the presence of his Master. The aged Missionary and his wife were in the house at the sad moment, and felt all the terrible anguish of the occasion. As soon as the battle ceased, the veteran Missionary hastened from the field which the labours and trials of many years had cleared of its indigenous heathen growth, and planted with the trees of holiness and peace, but which the hand of the oppressor had rendered desolate. In a short time the aged couple sailed for the Samoan Islands, where Providence had made ready a home for them in the house of their son-in-law. Mr. Wilson survived his wife about nine years, and after a period of gradual decay, he peacefully entered upon the rest which remaineth for the people of God. He died at Falealili, on the Island of Upolu, the 3rd July, 1857, and was buried in front of the Mission-house on the evening of the same day.

DEATH OF MRS. DARLING.

It is our mournful duty to record the removal by death of the excellent wife of the Rev. David Darling, of Tahiti, who in all the relations of life, as a wife and mother, and as the kind instructress of the people amongst whom she dwelt,

has maintained, during many years, with honour and consistency, her Christian profession.

The Rev. William Howe, in announcing the event, observes :-

"Mrs. Darling, through the kind hand of her heavenly Father, was permitted to enjoy a large measure of health during the long period of seventy years, some forty-five of which, she has been in connection with the Society. Of that time, about forty years have been spent at the Station of Bunaania (Tahiti), quietly and perseveringly training her family, and doing what she could for the temporal and spiritual interests of all around her.

Her hospitable and cheerful disposition made it exceedingly pleasant to all the Missionaries in their various travels around the Island. An hour or two, or a night spent at Bunaania, was always both pleasant and profitable. Her readiness for spiritual conversation at all times, showed, not only that the "root of the matter" was in her, but that it was a fruitful root, and which yielded such invigorating applications of Divine truth, as were truly refreshing to all who were capable of appreciating them."

It was not until December last Mrs. Darling exhibited any particular signs of approaching dissolution, but from that time her health and strength rapidly declined, until the morning of the 12th February, when, having enjoyed many previous foretastes of the glory of the heavenly state, she fell asleep in Jesus.

ARRIVAL ABROAD.

Mrs. Gordon, the wife of Rev. J. W. Gordon, of Vizagapatam, India, January 29th.

ARRIVALS IN ENGLAND.

Rev. Alexander Williamson and Mrs. Williamson, from Shanghae, April 16th. Rev. Edward Storrow and Family, from Calcutta, April 26th.

Rev. Joseph Mullens, from Calcutta, and Rev. Joseph Edkins, from Shanghae, May 1st.

Revs. William Harbutt and George Drummond, from Samos, South Sees, May 25th.

Rev. Dr. Legge, from Hong Kong, June 3rd.

DEPARTURES.

Rev. William Jones embarked at Southampton, for Calcutta, February 20th. Rev. William Moody Blake embarked at Glasgow, for Calcutta, March 6th.

Revs. John Mackenzie, Roger Price, Thomas Thomas, and William H. Sykes, and their respective wives, embarked at Southampton for Cape Town, en route for Central South Africa, June 5th.

Mrs. Bradbury, wife of Rev. James Bradbury, of Berhampore, accompanied by Miss Lea, embarked at Portsmouth, the former for Calcutta, and the latter for Madras, June 15th.

FOR JULY, 1858.

CONTRIBUTIONS FOR THE ENLARGEMENT OF THE SOCIETY'S OPERATIONS IN INDIA. nsiy acknowledged 9343 14 0 onymous Donor 100 0 0 London and its Vicinity. Highbury Chapel. Rev. D. Thomas, B.A. Mr. H. O. Wills

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THE

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FOR AUGUST, 1858.

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Communications received after the 15th cannot be attended to until the following Month.

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THOMAS CRANMER.

In pondering "the life and story of Archbishop Cranmer," as Foxe terms his memoir of him, in that invaluable work, his "Acts and Monuments," we lament that we cannot so entirely sympathise with the martyred prelate as we could wish, nor bestow on him the unqualified approbation we are wont to accord to most of the men of the sixteenth century who, in England, sealed their testimony for Protestantism and evangelical truth, by laying down their lives. There are some doubtful passages in his history, which we could fain desire had been otherwise than they are; and some things which we are com, pelled solemnly to condemn; while his prevarication and recantation in the prospect of death throw a cloud over his reputation and Christian character, which even his after-courage and fidelity are not sufficient to dispel. Still with all his faults, he was a good and great man; he was raised up of God for important services, and was well fitted for them; and he was one to whom this nation of ours is, and will be, deeply indebted. He fell, indeed, as did Peter, but like that apostle, when fallen he rose again weeping, to fall no more. His life is instructive, interwoven as it is with tend to show how far "the child was a most eventful period of our church father to the man." This, however, we history, and variously suggestive to all know, that while he was yet a child his thoughtful minds. We therefore pro- fatherdied, and that hisearly training deceed, with pleasure, to epitomize the volved on his widowed mother. He was incidents of his remarkable career, and sent to the village school, and taught the

endeavour to convey to our readers the means of arriving at a just and candid estimate of his character.

Thomas Cranmer, the first Protestant Archbishop of Canterbury, was born in a hamlet called Aslocton, in connexion with the parish of Whatton, in the county of, and near to the town of Nottingham, on the 2nd day of July, 1489. In order to refute some calumnious reports respecting his pedigree and circumstances, his biographers have been careful to note that he was the second son of a gentleman whose family had for several generations resided in that neighbourhood, and who traced their descent to one who had come over with William the Conqueror. His immediate forefathers had left the family residence at Cranmer Hall, in Lincolnshire, and settled at Aslocton. on a marriage with the heiress of that name and place. His mother, too, was descended from an honoured family, which had flourished in reputation and in mediocrity of wealth.

The first thirty years of the life of this man were not in any way remarkably distinguished. There are no records or traditional recollections which might

little to recommend his lessons to his pupils. If, however, the mental attainments of the youthful Cranmer were not very great, he was well trained in all those manly sports and hardy exercises which were common to gentlemen of his degree in those days. In particular we are told, that he was admired as a horseman, and in advancing years was able to mount and master the most high-mettled steed in his stables at Lambeth. His mother, having designed her boy for a learned and studious life. if not for the priesthood, sent him at the early age of fourteen to the University of Cambridge. Here he appears to have been virtuous in habit, and diligent in the pursuit of knowledge, and to have associated with the better sort of students, till he graduated as a master of arts, soon after which he was chosen a fellow of Jesus College. His collegiate course commenced at a time when the writings of Erasmus, and other celebrated continental authors, began to shed light on the monastic darkness of colleges, and to fulfil the promise of a bright day which had been given by the works of Wickliffe, the morning star of the Reformation. The devotion of Cranmer to learning was suitably rewarded, as he became a proficient in the subtilities of the ' scholastic philosophy, and familiar with the religious controversial questions which then began to disturb the deathlike calm of the Romish Church in this land.

There is no period, so far as we can ascertain, marked in his history, when he became a partaker of the saving grace of God. It is probable that he was very gradually illuminated in the nature of divine truth, and by slow dcgrees translated from the kingdom of darkness into the kingdom of God's dear Son. This we know, that it was in the year 1519, when he was about thirty years of age, that his most serious

elements of learning by a rude parish as indeed he continued to the end of clerk, whose churlish disposition did life, a diligent and patient student, never reading without a pen in hand, making notes or extracts, or marking those passages which forcibly struck him. But from this time forward, for the space of three years, he devoted his attention to the one inspired Book. He set himself to the diligent study of the Old and New Testaments, not merely in the Latin translation of the Vulgate, the text book of the Church of Rome, but in the original Hebrew and Greek. This ended in the deep conviction that the Bible, and not the will of the church, is the rule of faith and practice. He had long possessed a dislike to the pretensions of Rome, and a growing disbelief of many of its peculiar doc-The first practical proof he trines. gave of his dissent from the Papacy, which maintains the celibacy of the priesthood, was found in his entering into the marriage state. By this step he gave up his fellowship, but so far had he obtained favour at Cambridge for learning and piety, that he was immediately appointed reader or lecturer in Buckingham, now Magdalene His marriage did not deprive College. him of friends, or entail disgrace upon him in any form; a proof of the libera-lity of the University, or, probably, of the fact that he was not then ordained a priest. At the end of a year, however, his wife died, and the masters and fellows of his old college chose him again to be a fellow; soon after which he proceeded to his degree of doctor in divinity, and was appointed reader of the divinity lecture. He also became a public examiner in the university, and exercised his office in such a way as to promote sound learning generally, and a competent knowledge of the Holy Scriptures in those who contemplated an entrance into the Christian ministry. He was likewise in due time appointed to be one of the select preachers of the university, in which capacity he obtained the name of a Scripturist, a term attention was called to the study of applied in the way of contempt, by the the sacred Scriptures. He had been, Romanists, to those who in their teach-

In these public offices he did good and, indeed, invaluable service to the cause of scriptural truth, assisting to purify Christianity from the superstitions by which for many centuries it had been overlaid and corrupted, and largely contributing to prepare the way for the subsequent progress of the Reformation in Great Britain. During this period an earnest attempt was made to induce him to accept a fellowship on the foundation of Cardinal Wolsey's new college at Oxford. At first he was somewhat inclined to listen to the proposal, which might have increased his emoluments and his fame; but after carefully weighing every consideration connected with it, he declined the honour, and resolved to remain in his own beloved university.

We have now to note what may be termed the turning-point in his remarkable career, and which arose out of a conjuncture of circu:nstances obviously overruled by the wisdom of Him, "who worketh all things after the counsel of his own will." The appearance of an infectious disease in Cambridge, in the year 1528, led Cranmor to retire from that town, with two of his pupils, to Waltham, where he continued to superintend their education. Singularly enough, the king, Henry VIII., during this period spent a day or two in Waltham, with Dr. Fox, his almoner. and Gardiner, subsequently Bishop of Winchester, for conference on the best mode of conducting an appeal which he had made to the See of Rome. Some time previously he had applied to Pope Clement VII., to dissolve his marriage with Queen Catherine of Arragon, on the hypocritical pretence of their near relationship afflicting his conscience. A commission appointed by the Pope to report and aid him in determining the question was so tardy in its proceedings, that the impetuous king resolved to adopt other measures for a cedy settlement of the business. dignity of Lord Primate. During the time he was thus advising hesitation and some refusals, arising

ing and preaching gave great promi- with his trusty counsellors, Fox and nence to the authority of the Word of Gardiner, they met Cranmer at supper, and this topic, which then largely occupied public attention, was freely discussed by them. Cranmer avowed Cranmer avowed his conviction that there was no need of a further appeal to Rome; that the Scriptures were unfavourable to the union; and that the universities in this kingdom were competent, by an appeal to the Bible, to pronounce in favour of its dissolution. His opinions were reported by them to the king, who at once sent for Cranmer, and after a short conference with him, being much pleased with his views, commanded him to reduce them to writing. This he did in a treatise on Divorce, which was soon finished, and its arguments were deemed so conclusive, that Oxford and Cambridge pronounced a judgment against the Pope's dispensation in favour of the marriage, and declared it to be null and void.

> The intercourse thus commenced between the monarch and Cranmer became close and frequent. Cranmer was appointed one of the royal chaplains, was made archdeacon of Taunton, and was despatched, with several other divines, to the papal court, to plead the king's cause, and to defend the opinions he had advanced in his book. Powerful as his arguments were admitted to be, the object of his mission failed; but he had become so much of a royal favourite that, soon after his return to England, the king sent him as an ambassador to the court of Charles V., employed him to negotiate a commercial treaty with the Low Countries, and delegated him on a secret mission to the Elector Frederick, who was one of the promoters of the Reformation.

During the absence of Cranmer in Germany he was again murried, his second wife being a niece of Olcander, the Lutheran pastor of Nu emberg. On his return to this country, the see of Canterbury being vacant, the king resolved to elevate his polemical friend and confidential ambassador to the high After much from diffidence, he reluctantly consented to accept the appointment, provided he could receive it only from the king, and not from the Pope of Rome; and on the 30th March, 1533, he was consecrated Archbishopof Canterbury, during which ceremony he read and presented a protest, to the effect that he in no wise acknowledged the power or supremacy of the Pope as connected with his elevation.

During the whole reign of Henry, notwithstanding many endeavours of the Romish party to shake the confidence of the king in the integrity of Cranmer, he remained in favour with the monarch. In fact, he was to a great extent indispensable to the fulfilling of the royal will, and was obviously a cheerful as well as an efficient agent in promoting many of the king's designs. Some of these were so equivocal or censurable, that it was lamentable to find so distinguished a servant of the church stooping to aid in their performance. It was he who pronounced the marriage with Catherine of Arragon to be null and void, and then married her divorced husband to Anne Boleyn. He subsequently assisted in crowning the newly chosen queen, amid much pomp and splendour; and was afterwards compelled to dissolve her marriage, and consent to her death, while he left on record his conviction that she was innocent of the crimes laid to her charge. He also assisted Henry in the matter of the divorce of Ann of Cleves. Usually moderate in the exercise of his political power, we yet find that he consented to the death of two men for heresy, and pursued Gardiner and Bonner with a harsh persecuting spirit, which was afterward abundantly repaid by the law of retri-His conduct in taking the bution. oath of celibacy on his elevation to the primacy, even with the limitations he added to it, scarcely appears to be honourably compatible with his condition and intentions as a married man; for he continued to live with his wife. On the passing of the famous Six England.

Articles in the House of Lords, one of which enactments was directed against the marriage of the clergy, while Bishops Latimer and Shaxton resigned their sees, Cranmer retained his, and lived for a time with his wife and children in retirement, though he was afterward compelled to send them into Germany.

The powerful influence of Cranmer was brought to bear on the promotion of the design of Henry to be invested with absolute ecclesiastical as well as temporal power, and to transfer in a direct and formal way to the British crown all supreme authority in church and state. This arrangement, while in our view incompatible with the constitution of a church, as presented in the New Testament, of which Jesus Christ is the only King and Head, and one which has led to much subsequent evil, was one nevertheless which effectually and, as we hope, for ever, separated this country from the dominion of Rome, and set the people free to pursue that course of intellectual and religious improvement, which has steadily advanced from age to age.

Many unexceptionable and noble things did Cranmer attempt, and even effect, in the way of religious reformation. He had much to do with framing the doctrinal articles of the Church of England, and reforming her liturgy. He addressed the king for a further reformation in the discipline and services of the church. In consenting to the sequestration of the abbey lands, he made a strenuous effort to have some portions of these devoted to the advancement of learning. He drew up, with the consent of the king, a resolution, which was adopted, for changing the mass into a communion. He laboured diligently to promote a closer union between the Church of England and the Protestant churches of the Continent. In the year 1534 he set on foot a translation of the Bible, which was completed, and ultimately printed in Paris, and largely circulated in Henry named him one of the executors of his will, and one of the regents of the kingdom. He called for him at his last most trying hour, and died grasping the hand of his most faithful servant. It was no small bonour to Cranmer to have continued so long the distinguished friend and favourite of the haughtiest monarch this realm ever saw, and to have maintained the degree of manly independence which he did.

Cranmer had been the sponsor, and was appointed the guardian, of the youthful Edward, who, on the death of his father, ascended the throne. Probably the day of most unclouded happiness in his whole life was that on which he placed the crown upon the fair head of that youthful and ingenuous sovereign. In February, 1547, he was crowned by the primate in Westminster Abbey; and in six short years the archbishop, who had been his own friend and his father's friend, stood beside the couch on which the monarch lay in the languor of fatal disease.

During the reign of Edward, Cranmer was incessant in forwarding the Reformation. In the legislature he was the active leader and promoter of all measures for that purpose, and the able antagonist of all the adherents of the Roman Catholic ritual. After the death of this youthful prince, he reluctantly fell into the political blunder of declaring Lady Jame Grey to be queen, and, naturally enough, was brought into disgrace and danger on the accession of Mary to the throne. She resolved on his destruction, though it is said that he had been the means of saving her life at a time when her father, Henry VIII., had determined that she should die. His friends, aware of his peril, recommended his immediate flight; but, rejecting their advice, he resolved to brave the impending storm. It was not long in descending. A commission of Romish bishops was appointed to degrade and imprison Protestant ministers, on charges of treason, heresy, and matrimony. Before this council

he was summoned, and ordered to confine himself to his palace; and soon afterwards he was committed by the same tribunal to the tower, with Latimer and Ridley. In a short time they were all sent to the Bocardo, or common prison, at Oxford. He was attainted of high treason, and, after repeated examinations, was declared guilty of heresy, and condemned to die. The account given of his degradation is deeply affecting. He was arrayed in old canvas garments, made in mockery after the fashion of his robes of office. Bonner taunted him on his changed appearance, and said, "Now you are my lord no more!" We are you are my lord no more!" glad to find the old man, while clinging to his crosier staff, as the ensign of his spiritual charge over the flock of Christ, yielding up his costly garments, and saying, "I had myself done with this gear long ago."

Nearly three years elapsed before his sentence was carried into effect. Degraded from his office, sunk in deep poverty, and confined to a gloomy and wretched prison, he long displayed an admirable firmness; but at length his courage gave way, and he recanted. The love of life, or the fear of an ignominious death, or the hope of worldly advantage, unhappily for a time prevailed. But his recantation could not save his life; for his enemies only intended him the shame and humiliation it involved. On the 21st March, 1556, he was led to St. Mary's Church, where, after an exhortation had been read to him, and he had offered an appropriate prayer, he was called upon to address the people, it being supposed that he would repeat his recantation. To the utter surprise of his enemies, he penitentially acknowledged his guilty cowardice, and prayed for forgiveness of God and men; openly professed his faith in Scripture truth, decried the Pope as antichrist, and exclaimed, "Forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I may come to the fire, it shall be first burned." The friars dragged him down from the platform on which he stood, and hurried him away to the stake. There, as the flames kindled around him, he stood motionless, holding up his right hand, and exclaiming, until his voice was stifled, "This unworthy hand! Lord Jesus, receive my spirit!"

Foxe says of him: "He was of stature mean; of complexion he was pure and somewhat sanguine, having no hair upon his head at the time of his death, but a long beard, white and thick. He was of the age of sixty-six when he was burned, and a man sore broken in studies."

All his biographers represent him as a man of mild disposition and humble deportment; active in benevolent works, and of varied and extensive learning. In estimating his character, it is important to remember the age in which he lived, the peculiar circumstances of difficulty in which he was placed, at d the injurious influence which his early training could not fail to have on his after-life. These things duly remembered, we shall scarcely hesitate in awarding to him a high and distinguished position amongst that band of faithful men who battled nobly for civil and religious freedem, at a time when

the iron hoof of ecclesiastical despotiss was attempting to crush out every spark of light and liberty in Britain.

In Broad-street, Oxford, close to Baliol College, is a cross marked out in the middle of the pavement. That is the spot where Cranmer and Ridley and Latimer expired in the flames. In the Woodstock-road, not far distant, a noble monument has been erected in modern times to these martyrs. bears the following inscription :-

En the glory of Cab, And in grateful commemoration of His servants, THOMAS CRANMER, NICHOLAS RIDLEY. HUGH LATIMER, Prelates of the Church of England, Who near this spot Yielded their bodies to be burned, Bearing witness to The sacred truths which they had Affirmed and maintained against the Errors of the Church of Lome, And rejoicing that · To them it was given not only to believe in Him, But also to suffer for His sake. THIS MOXUMENT Was erected by public subscription, In the year of the Lord God MDCCCKLI.

G. S.

MEMOIR OF THE REV. T. LOADER, MONMOUTH.

flights of arrows, or the deadlier iron hail, they stand erect, and are never seen with wound or mutilation to tell of the battle's brunt. So it is, happily, with not a few combatants in the moral and spiritual strife, through which we soldier of the cross was the subject of must fight our way to the kingdom of this brief sketch. Throughout a proheaven. Plunged in a holicr stream tracted term of service in different secthan that in which the Grecian hero tions of the gospel-field, he contended was bathed, and clad in armour of carnestly and successfully for the faith,

SOME men seem to have a "charmed men, spectators, but not combatants, in Amid flood and field, amid the hallowed strife in which they mingle, are constrained to acknowledge that they bear themselves nobly in the fight; and when they have quitted the field, are ready to unite in tributes of homage to their memory. Such a higher temper, the fiery shafts and uncorrupt in doctrine, untainted in poison-tipped arrows of earth fall name, and unfaltering in devotedness; powerless at their feet. Their fellowclasses and denominations who knew him unite in acknowledging the simplicity and purity of his life, the unswerving integrity of his principles, and the self-denying zeal of his labours.

The Rev. T. Loader, whose life furnished a vivid and beautiful illustration . of the power of faith, was born at Basingstoke, in the year 1774. His parents were persons of high respectability, who by successful industry had reached the threshold of considerable He appears to have had no disposition to enter any of the departments of trade or commercial life. At an early age his tastes evinced themselves as literary; books and the acquisition of knowledge so engrossed his attention, that, although his parents were disposed to introduce him to a mercantile life, they felt that he was disqualified for its duties. He enjoyed the best advantages of education which the neighbourhood furnished; and by the tender and intelligent instructions and consistent example of his mother, who appears to have been a woman distinguished by a rare combination of intellectual and Christian excellences, he was early led to a personal surrender of himself to the service of God. And whis ardent and gifted mind became conscious of the quickening and transforming power of divine truth, he resolved to consecrate himself to the secred work of the ministry. He was introduced by some mutual Christian friends to the Rev. Dr. Bogue-a man of distinguished attainments and wide influence—who at that time presided over a Theological Institution at Gosport, for the training of young men for the ministry among Protestant Nonconformists. Dr. Bogue's keen and disciminating eye at once discovered the mental superiority and genuine piety of the young student; and without loss of time he was enrolled among the slumni of the college at Gosport, which has sent forth some of the most distingaished and efficient preachers of the day.

After four years of close and assilogical studies of the College, but regulatous application to classical and theolarly preached to a church and con-

logical studies, under the care of Dr. Bogue, he was called by the unanimous voice of the Congregational Church at Fordingbridge to assume the pastoral office among them, and was ordained At Fordingbridge he rein 1795. tained his pastorate for twenty years. In the early part of his ministry there, when the Christian churches of this country began to awake to a sense of the duty and importance of missions to the heathen, he offered himself as a At that time, missionary to India. those distinguished men, the Haldanes of Scotland, whose names shall be fragrant for ages to come, had resolved at their own sole expense, and consecrating themselves to the work, to establish a mission to India. They sought Dr. Bogue's aid and personal services in the great work, and, through him, those of Mr. Lorder; but after laying their case before the Directors of the East India Company, their application was peremptorily rejected, and they were forbidden, as messengers of mercy and heralds of divine truth, to set their foot on the shores of India. And thus the labours of Mr. Loader, as well as those of Dr. Bogue and the Haldanes, were reserved for other fields, and have yielded fruits, doubtless, not less rich

Mr. Loader's attainments as a theologian and classical scholar having become known, he was invited to preside over a Theological Institution established in Dublin in the year 1815. For the space of five years he conducted that institution with emirent success, securing at once the admiration, confidence, and affection of his students. some of whom continue to labour efficiently and successfully in the metro-Reluctantly at polis and elsewhere. the close of that period, through the failing health of Mrs. Loader, he felt himself necessitated to retire from that important field of labour, where he had not only directed the classical and theological studies of the College, but regu-

and abiding than those which might

have been gathered in eastern climes.

gregation which he had been the means great regret of the people and Mr. of gathering. On leaving Dublin he Loader, was under the necessity of reof gathering. On leaving Dublin he Losuer, was under some with the visited Cheltenham and other places, linquishing his connexion with the for the benefit of Mrs. Loader's health; church in Monmouth; and it was not and as his heart was still carnestly set on activity and usefulness in the ministry, he repaired to London, for the purpose of seeking the counsel of his friends there. In London he continued for the space of two years, preaching to various congregations, and officiating, for a time, as secretary to the Irish Evangelical Society.

From the time of his quitting Ireland, he appears to have anxiously thought of visiting South Wales, probably seeking a field of ministerial labour in one of the western counties of England, bordering on the Principality. And hence when passing through Monmouth, where he found an infant congregation just struggling into existence, and on being invited by the people, who were then erecting a place of worship in St. Mary's-street, to become their pastor, he felt called in the providence of God to comply with their invitation. Here he entered on his labours in the year 1822; and although uniformly unobtrusive and retiring, always shunning publicity, and never courting popularity, he soon gathered around him an attached flock, commanded the respect of all classes in the town, and, in connexion with his own denomination, spread his influence throughout the county. For twentyone years he occupied this field of labour alone, discharging all the duties which devolved upon him, with zeal and the highest devotedness. In the year 1843, the Rev. D. Blow, now of London, became associated with him in pastoral duty, and by his congenial spirit, unwearied efforts, and generous beneficence in promoting the cause of truth, not only gladdened the heart and strengthened the hands of the senior pastor, but very materially contributed to give to Congregationalism its present position and standing in Mon-After the space of between mouth. four and five years, Mr. Blow, to the ture. His intellect was of a superior

till 1851, that Mr. Loader received any permanent assistance in the important duties of the pastorate, to which, notwithstanding his growing infirmities, he still devoted himself with the zeal of his youth. In that year the Rev. M. Paul, now of Tavistcck, Devonshire, was united with him as co-pastor. In June, 1852, Mr. Loader resigned the office of pastor, and thus terminated a connexion which had extended throughout the long period of thirty years. He was, indeed, nominally no longer the pastor and president of the church, but in everything connected with its interest, prosperity, and happiness, he continued to take a deep and vital interest; and the people continued to look up to him with all that affection and confidence which his long, and honourable, and loving connexion with them so richly merited. Nor whilst Congregationalism exists in Monmouth, and there are large and catholic hearts that beat in sympathy with evangelical truth apart from all sectarian distinctions, will the name of Mr. Loader cease to be remembered and revered. He died on Sunday, the 28th of March, 1858, in the eighty-fourth year of his age, after a somewhat protracted illness, which appeared to extinguish in his mind all interest in present things, whilst it imparted a vivid and absorbing distinctness to the great realities of the future. It seemed, for some time, as if he stood on the threshold of heaven, so shrouded in its brightness, that the objects of time became invisible to him, and so entranced by its song, that nothing in the form of conversation, that did not blend with its blest sounds, could gain his attention.

As a man he was distinguished by a rich combination of excellences, although not free from some of those defects ever incident to our common naorder; his memory was quick and re- attested itself by activity and generous tentive; his penetration was keen; and self-devotion to the cause of Christ. his heart uniformly susceptible of im- The whole extent of the county, the pressions, and ever ready to melt beneath neighbouring town of Coleford, and the tale of suffering and privation in the beautiful sanctuary erected in Monany form. In some things he was too confiding, and in others he was overcautious. And, as is not unfrequently the case with minds of deep feeling and keen susceptibility, he sometimes evinced a quickness and impatience of temper, which he himself was the first to lament. Like a fine and delicate instrument, his mind, when a rude hand was swept across its strings, gave utterance to passing discord, only to be followed by the music which naturally flowed from it.

As a scholar, Mr. Loader stood very! high. Not only was he a thorough classical and Hebrew scholar, but he was eminent as a naturalist and a man With geology he was of science. deeply conversant, and seems to have anticipated some of its more recent discoveries. With the beautiful science of botany he was intimately acquainted, and for its prosecution found ample scope amid the picturesque and varied scenery of Monmouth. Such, indeed, were his attainments that he would have done honour to any University in the land.

Of Mr. Loader's character as a Christian, it is not necessary to say much. His whole public life in different fields of labour, extending over the long period of sixty-three years, attests the purity and loftiness of its tone. In all positions, and amongst all classes of live amongst us. people, he was clothed in the sanctity speaks; and, as the voice of truth, when of trath. In no instance did ever any once uttered, is never silenced, he will shadow or stain fall upon his Christian continue to speak on, until the last reputation. Nor did his Christianity evince itself in blameless reputation, in the temple of heaven. Be it ours to soundness of doctrine, and earnestness follow in his steps, to breathe his spirit, of profession only; it proclaimed and and imitate his example.

mouth bear ample testimony to the practical and munificent tone of his Christianity. His means, never very ample, he dispensed with the responsibility of a steward, and the gratitude

of a ransomed servant. As a preacher, he was chaste, instructive and persuasive. He does not appear to have been distinguished either by a brilliant fancy or a figurative or impassioned style of utterance. His preaching was of that calm, gentle, and beautiful order, which at once feeds the understanding, and appeals to the devotional element in the heart of the Christian. It flowed on, as a full, unruffled stream, fitted to make glad the city of our God, rather than as a rolling and rapid torrent, commanding the gaze and wonder of the multitude. If he was not to be classed with Jeremy Taylor, Chalmers, or Hal', he might justly be associated with Watts, Flavel, Winter, and Jay.

In closing this very imperfect sketch of Mr. Loader, it may be affirmed, that but few men, since the days of the great apostle, could more justly, at the close of a long life, adopt the beautiful and triumphant words, "I have fought a good fight, I have finished my course, I have kept the faith." And though he has finally passed away from our midst, his life is not lost to us. His deeds, his spirit, his character, still Though dead, he trophy of the gospel is conveyed into

MEMOIR OF THE REV. EBENEZER HENDERSON.

visited by comparatively few of our Southern tourists, yet well noted in the Scottish annals, was that in which Dr. Henderson first saw the light, on November 17, 1784. There is satisfactory evidence of the piety which existed in his parental home, and surrounded his The childhood with its influences. superadded grace of God rendered the training effectual; and in his early youth he was enabled not only to seek and find mercy through the crucified and risen Saviour, but also to devote himself, body, soul, and spirit, to that Saviour's cause.

In Edinburgh he laboured diligently in connexion with the church under the pastoral care of the Rev. John Aikman; and so efficient were his occasional services deemed, that he was recommended to the notice of Messis. Haldane, under whose auspices he was provided with the college tuition that was requisite to promote his more extensive usefulness. While pursuing his studies he became acquainted with Dr. Paterson, who was to be his companion through many years of Christian service, and his friend throughout the course of a long life.

In August, 1805, the two were ordained to missionary service in India, and proceeded on their route, via Copenhagen, as it was only in Danish or other foreign vessels that English missionaries could at that time obtain a passage to the British possessions in Their intention of prosethe East. cuting their voyage to Asia was, however, frustrated, one hindrance being interposed after another to detain them in Northern Europe. Unwilling to lose their time, and spirit-stirred when they saw a so-called Christian city wholly given to all manner of spiritual idolatry, they put forth active efforts in circulating tracts amongst the Danes, as well as in preaching to the English at Copenhagen and Elsinore. The great

THE city of Dunfermline, in Fifeshire, | destitution of Scripture was the next thing that arrested their attention. On this subject they entered into correspondence with the British and Foreign Bible Society. The institution was then comparatively in its infancy, but was already in a position to respond to their appeal, and disposed to accept as its agents the men whom Providence had thus sent forth to prepare the way.

The wars in which Denmark became involved with England on the one hand, and Sweden on the other, often retarded the progress and impeded the plans of the labourers; but, with an equal amount of prudence and of zeal, they succeeded in turning even apparent hindrances into eventual furtherances of their work. Dr. Henderson's waiting-time at Gottenburg, &c., was not lost, inasmuch as it enabled him to perfect his acquaintance with the Scandinavian languages, to pursue his study of the original text, and to superintend the press-work for various editions of the Bible.

In the year 1814 he proceeded to Iccland, where he remained for thirteen mouths, travelling from district to district with the word of life, and welcomed, to use his own words, "as an angel from heaven." He then visited many of the chief towns in Denmark, waiting on the dignitaries both of the state and of the church, with a view to the formation of Bible Auxiliaries, in which attempt he met with ultimate success. Russia was the next land which occupied him in "biblical researches." That mighty empire he traversed, passing from Petersburgh and Moscow, onward through the Crimean and Caucasian territories, to Astrachan and Tiflis.

After his return to St. Petersburgh, the imperial favour having been withdrawn from the Society, Dr. H., finding that there was no work for him to do in the city of the Czar, returned home

to seek a new commission, indifferent | after the lapse of a year and a quarter whether it were in the Bible or the | was compelled, through physical infirmissionary service, and whether it were mity, to resign the charge. to the wilds of Siberia, or among the pagodas of China, so long as his Master's honour could be subserved by him. This was in the year 1825, and the need of a successor in Dr. Bogue's place, to train the missionary students at Gosport, led to his speedy appointment to that post, and his subsequent removal with the students to the Mission College then established at Hoxton. In 1830 he was invited to occupy a similar and yet wider sphere, in reference to students for the ministry at home. Of Highbury College he was theological tutor for nineteen years. The testimonies of respect and affection, reverence and gratitude, entertained towards him by the many who thus passed beneath his influence, show that his firmness was attempered with kindness, no less than his characteristic gentleness was accompanied by an uncompromising adherence to truth, rectitude, and fidelity.

His Sabbaths in the meanwhile were well filled with preaching engagements, often three in the day. His leisure time in the week he devoted to authorship; and as his "Iceland" and his "Researches in Russia" had borne witness of his "journeyings often," so his "Lectures on Inspiration," his "Defence of the Great Mystery of Godliness," and his various Commentaries on the Prophets remain as a memorial of his theological and critical labours.

When the amalgamation of the three London colleges occasioned the choice of a new staff of professors, at a time when advancing years rendered it unlikely he could continue to fill such an office as it ought to be filled, he entertained a desire to serve his Master, while yet he could, in connexion with some small ministerial charge. Before long he received a call from the church membling in Sheen Vale Chapel, Mortlake, Surrey, where he entered on his pastoral duties in July, 1852, but The first serious attack of paralysis

that laid him aside occurred one Sabbath evening, when, on standing up to announce his text, his ideas became suddenly confused. He went through the sermon incoherently, yet not unprofitably. Every sentence was complete in itself, and replete with Scripture truth; but the rambling order and the unwonted repetition of the ideas plainly showed that something was amiss. His medical adviser pronounced his complaint to be a softening of the brain owing to intense study, and ordered him to desist from preaching and from all mental exertion. With this prescription he was unwilling to comply. To preach Christ and Him crucified to his beloved charge scemed to be the charm of his declining years. When, therefore, a few weeks' rest had proved beneficial to him, he gladly continued to minister as before. But soon, very soon, repeated attacks of a similar nature convinced him that it was the will of his Divine Master that he should resign the pastorate.

From that time his health and strength became increasingly impaired. He still attended the house of God, still went about among the people, visiting them and their valued deacons, for whom he entertained the warmest affection, and dropping words of counsel and of comfort as long as the power of speech was continued. Great was the trial of his faith and patience as his articulation because more and more perceptibly affected, but never did a murmuring word or look escape him. When his efforts to make himself understood were ineffectual, his countenance would assume a look of profound resignation which it was touching to behold.

In this state of calm patient endurance he continued until Wednesday, April 14th, when he was suddenly seized with a faintness like the pallor of death. The doctor was sent for in haste, and in less than half-an-hour signs of returning animation were observable. But the mandate had gone forth for the deliverance of God's aged and faithful servant from the toils and pains of a perishing body. A steady decline supervened, and each day heightened the anxiety felt on his account. His mind, meanwhile, was kept in unrutiled calmness. He spoke but little, except in moments of feverish excitement, when his utterances were altogether and distressingly unintelligible. One text he repeated often, and with peculiar clearness, "My heart and my flesh faileth, but God is the strength of my heart and my portion for ever;" yet it is worthy of notice, latives to add any panegyric to this that he sometimes emitted the first recital. As a husband and a father, clause, as if his soul was intent mainly they have his memory embalmed in on the confidence and joy of faith their deepest affections. What he was on the confidence and joy of faith their deepest affections. What he was expressed in the latter half of the verse. to the church of God as a Bible-agent,

Early in the morning of Saturday, May 15th, he appeared better than usual; but while his wife was giving of the Jews, and a lover of the him some cocoa by spoonfuls for his Religious Tract Society, is known to breakfast, he gave her a gaze of ten- most of those who feel an interest in derness so carnestly expressive, that it the extension of the Redeemer's king-seemed as though he meant it for a dom. His best, his enduring record is parting look. And so it proved; for on high. in an hour's time he fell into a state of

increasing unconsciousness. His breathing became very laborious, and most painful to witness; yet he never moved head, hand, or foot, throughout the entire day. For a while the moistening of his parched lips seemed evidently grateful to him, but towards evening and through the night he appeared unaware of the ministrations of earth. At twenty minutes past three on the Sabbath morning the heaving ceased, a few gentle respirations succeeded, his countenance evinced an expression of wonder, relief, and pleasure, and with one more breath all was over.

It would ill become his mourning rea collegiate tutor, a Scripture commentator, a minister of the gospel, a friend

EVAN DEAN..

way. Of two things he was remakably fond-controversy and prophecy. There was hardly any subject on which you could get him to coincide with your opinion, excepting always the fundamental doctrines of the Bible. There he was sound as a rock, and referred with a ludicrous mixture of gravity and contempt to all who crossed the straight important. I'm calculating the numline of orthodoxy. And yet, strangely: enough, if you drew his attention to prophecy, he seemed to have a quiet liking for those whom he denounced; because, according to his reading, they were the gloomy heralds of the gloomy night which is to usher in the latter day. I remember calling he; "what is that?"
upon him early one fine summer morn"Understanding;—'Let him that

EVAN DEAN was a character in his ing. He was sitting, without his coat, before the open window, at a table, on which lay three or four large volumes. There were also several sheets of paper covered with mysterious-looking scratches and figures. "What is all this, Mr. Dean?" I asked. "Are you

studying Egyptian hieroglyphics?"
"No," said he; "something far more ber of the beast."

Well?" " Oh! indeed.

" I believe I have found it. Did you ever try to make it out?

"No," I replied; "for I fear I have not the required qualification."

"The required qualification," said

hath understanding count the number of the beast.' Such a note of warning as that is enough to deter me from conclusions, lest they should be rash. Come," I added, "never mind the beast just now. He'll be found out some day by One who knows his number thoroughly. I want to have a walk in the fields this balmy morning, and, as I like respectable company, I have called on you to go with me, little dreaming that I should find you closeted with the beast."

Evan was a remarkably grave man; it was almost impossible to get him to smile. I have heard very droll things said in his presence, but he seemed as if he heard them not. On the present occasion, however, the ideas of respectable company, and being closeted with the beast, were nearly too much for his habitual solemnity. It was but the ghost of a smile, however; there was no body in it. The momentary relaxation of the lips was followed by a stern look, as if he was doing penance for a grave offence. And yet that man was happy. That was the singular part of it; and for this reason I bring out good Evan Dean from the closet of memory, hoping, at the same time, that my readers will be pleased to make his acquaintance.

He was about fifty years of age when I first met him, and that is now-never mind how long ago. In his youth and early manhood he had been a sailor, as rough and rollicking as any of his class, and withal as superstitious, as many a curious anecdote proved; but a change had taken place, not less remarkable in its effects than it was singular in the means by which it was accomplished. The son of poor parents, Dean's education had been neglected, if we except the fact that he could read a little. At an early age he went to sea, and was for many years a sailor before the mast; his want of education preventing that promotion which his good conduct and good natural abilities merited. I cannot here narrate minutely the perils and dangers through

which he passed in many parts of the world; but, to use his own words, they came "in course" to him, and failed to make the slightest impression upon his heart respecting that watchful Providence to which he was indebted for many remarkable deliverances. He was quite insensible to anything but the rough facts of every-day life. The voices of those facts he heard not. Their significance respecting things above and beyond them he saw not. It is wonderful what slumbering powers there are in man, of which he is utterly unconscious until the searching Spirit finds them out and awakens them to action. These dormant attributes of the human soul are then aroused to discharge the functions of being, and the man feels at once his greatness and littleness as he never felt them before. Well may he be called, in the perfectly descriptive language of Scripture, "a new creature." I have said that Dean was fifty years of age when we became acquainted with each other. I asked him his age at that time, and his answer was, "Twenty, sir." This was said not only with gravity, but with a tone of sorrow, so that I could not think the old sailor guilty of a bit of pleasantry.

"Twenty," I replied, "why of course you are; but how much more?"

"No more, sir, I am sorry to say. I have only lived twenty years. I was in the world thirty years before that, if the parish register speak right, but I didn't live. Knew nothing about life all that time. Had neither heart nor eyes, neither felt nor saw, till I was born twenty years ago, on a rock on the coast of Africa."

"On a rock?"

"Yes, sir. The case was this. It was after my fifth shipwreck. All hands perished but myself. I was six hours in the sea, and then two days on a rock without water—the want of food is little, sir, it is the want of water that is awful—and on the second day a seaman's chest was washed to my feet. I opened it, and found nothing but some old clothes and an old book.

I did n't care for the book, but the | manage to agree with one for once? clothes I prized, as I managed to make Do you not see the beauty, and feel a sort of screen of them to keep the the stillness, and breathe the peaceful burning sun from my head. When spirit of the scene?" this was done I felt relieved, and thought it a lucky chance that drifted the chest to my rock. After a while I I was never fool enough to try-it opened the old book. It had been very much used. In many places the leaves were turned down. The titlepage was gone, so that I did n't know ; what book it was. I had u't seen a Bible 1 since my childhood, when an old dame taught me to hate it, by severely punishing me for not reading it better. Well, sir, I began to read at one of the places marked. It was the 107th Psalm. I was struck at finding the same words four times in it; the words, ·Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!' I thought 'I never did that.' And then I asked myself what goodness He had shown to me? and what nad I to praise Him for? This brought my history rapidly to memory, and-but I cannot tell what passed through and through me-it was God's work! Yes, I was born on a rock on the coast of Africa twenty years ago. I have several Bibles now, but the old Bible without the title-page is my companion and friend."

" I have no doubt of it," said I.

But to return to our morning walk, Dean put on his cout, left his speculations on the "number of the name," and accompanied me about a mile and a-half into the country. We sat down by the side of a beautiful trout stream. opposite a part of it which was darkened by the overhanging foliage of Supposing I admit all you say, exquilofty trees. It was a delicious and site beauty still characterises God's dreamy scene-a green arcade with liquid floor,-all calm, quiet, and peaceful, as if the Genius of Repose had selected the spot for his home.

"Now, friend Dean," I said, "what do you say to that? Is it not enough to make you turn your hand to poetry?" "No.'

"What now?" I asked. "Can't you

" It's all mere sentiment-a great delusion! If I could write poetry-and should be tragedy."

"Indeed! Where are the tragis clements in this scene?"

"Before your eyes. See that trout leaping out of the water. There was a death in consequence of that leap."

" Are you quite sure the trout caught the fly?"

"No doubt of it. Destruction never misses its mark; and destruction is everywhere. Among these trees and in that water, suffering and death are going on continually. Ten thousand insects are preying upon others at this moment-fish upon fish, and crawling reptiles at the bottom of that water upon other living creatures, whilst every drop of that water itself is full of creatures engaged in mutual slaughter; and here come two of the human tyrants, with fishing-rods, for the purpose of adding to the dire 'sport,' as it is wickedly called. All creation is groaning. An unceasing cry goes up to heaven from all creation for vengeance on man, the cause of all its woes!"

"Now, who is the sentimentalist?" I asked.

"Not me-not me," he replied; "these are dismal truths! Why, everything one sees is terrible; everything is under a curse; and yet you taik of beautiful scenery, and all such nonsense as that!"

"Pardon me, my severe friend. site beauty still characterises God's world; and to be insensible to it is to be unthankful to Him, and to lose one of the chief charms of existence. Besides, I consider this beauty not only a memorial of what our planet was before it bore a sinner on its surface. but also a visible prediction of what it will be when He who bore the curse shall make it what He intends."

"Aye, if you come to prophecy," said Dean, his grey eye kindling with enthusiasm, "I may agree with you. That the earth will be beautiful when righteousness dwells in it, I fully believe; but now it is a very charnel-house in which evil spirits and wicked men keep up a wild revel from the beginning of the year to its end. You can go nowhere but there are breakers ahead, or sunken rocks, or quicksands, or a lee shore, or some other danger on which wreck after wreck is taking place with a continual crash. How men can laugh and sing in such circumstances puzzles me!"

" Laughter and song, properly understood," I said, " are the expressions of happiness; and with such a Saviour and such a salvation as we have, I am sure we ought to be happy,-ought, in the words of Paul, to rejoice evermore."

"I can rejoice in hope," he replied; " but what I see and hear makes me

very sad."

"Your sadness is apt to be mistaken as the result of your religion, and thus it may prevent some who know you from embracing the gospel. Your case may be quoted in support of the old falsehood, that Christianity destroys happiness. Pray, think of this; for it is a matter in which the honour of your Redeemer is to some extent involved." "Thank you," he said, thoughtfully;

"forbid that I should do anything to dishonour Him! I owe Him too much But in truth I am very for that. happy, but my happiness has no visible sources at all. It is entirely drawn from Christ. I feel perfect peace within, when the eye of the mind is fixed on Jesus, my King; and I long for Him to put an end to the woes of the of a sinks paradise. He who lays his rorld."

"But that inward peace should have some outward manifestation, or no one will believe that you enjoy it."

" It is true, nevertheless."

We had much more conversation, which there is no room to relate. The fact was evident, that Evan Dean was

a devout and consistent, disciple of Christ; but he had got into the habit of looking on the dark side of everything, magnifying and exaggerating, unconsciously, perhaps, the acknow-ledged evils of society and the world, and thus surrounding himself with an atmosphere of grief which no light could pierce but the light of promise or prophecy. He was, so to speak, a weeping prophet. The contrast between him and Philip Graham was complete. Now, it is not needful to travel far to find persons who, like I)can, consider the world a waste, howling wilderness, and who know not how to draw from the fact of their union to the second Adam, the glorious Restorer, a strong beam of light to cast on all the dark things of the earth. Christians of this type lay hold on only half their inheritance. The world and things present are theirs, as well as heaven and things The desert should rejoice to come. under the eye of the child of God, and the wilderness bloom as the rose. allow for constitutional peculiarities; but all Christians should endeavour so to show forth the praises of Him who hath called them out of darkness into light, as to convince spectators of the joy of faith. There are some, indeed, who find pleasure in melancholy, and gladness in sadness; but that is clearly a state of disease, and no one who is doomed to dwell in their company can appreciate their felicity. Let Christians sun themselves in the Sun of rightcousness, if they do not want to persuade the world that religion sends all who receive it to the Arctic regions, there to shiver out a morbid existence, until they be caught up to the genial climate sins at the cross is warranted to lay his sorrows there too, and in due time the sights of woe and cries of grief that afflict humanity will be dealt with by Him who quieted the hurricane on the Jordan, and dried the tears of the

widow of Nain.

RELIGION A SOURCE OF HAPPINESS.

MEN are so constituted, as to shrink from suffering of every kind, and to seek the attainment of happiness. In no circumstances in which mankind can be placed, is this feeling utterly extinguished. In youth, in riper years, and in the evening of life-in prosperity and adversity-in obscurity. and the public places of society-in the bosom of all, whether high or low. whether rich or poor, there are unslumbering longings after some form of rest, peace, gratification, or honour, which is invested with the character of happiness. These, indeed, constitute the great vital element of the ceaseless activity and the cherished hopes found among all classes. Let these be extinguished, and immediately the living scene would be smitten with death. The active thoughts and bright anticipations of the busy throng. now deeply engaged on the right hand and the left, would utterly perish—the great impelling principle of human pursuit would be destroyed. All around, instead of being instinct with life-instead of presenting the hurried step, the beaming countenance, and the gladdened tone of those who have before them some bright and hopeful scene to excite and beckon them onward, would become gloomy as the chamber of death. Whilst, then, the desire of happiness is a fundamental principle of our nature, implanted by Him who has given us being, He has not failed to surround us with rich and endless provisions at once to invigorate and gratify this desire. We cannot, indeed look upon the heavens with their bright and beautiful garniture, nor upon the earth with its verdure, its fruitfulness, and its flowers, without meeting with manifold proofs of this; we cannot contemplate the relations by which human society is bound together, nor the means by which human hopes are kindled and sustained, without perceiving that God

has made no scanty provision for the happiness of his intelligent offspring, even as the passing inhabitants of a scene they must speedily forsake. He has stamped on all things the assurance that he is a God who delights to minister to the enjoyments of his offspring. Every element of nature—every viciositude of the seasons—every arrangement of Providence—and every law by which the universe is governed, tell us with a tongue of eloquence, that he seeks the happiness of the children of men.

But rich and varied as the means of happiness are which God has provided in the arrangements of creation and providence, he has poured forth the greatest affluence of his love - the largest provisions of his grace and the richest treasures of his goodness, in surrounding fallen and guilty beings with the revelations of mercy and truth-in directing the hopes of mankind to immortality and Himself-in assuring them by the mission and sufferings of his Son, and by the testimony of the scriptures, that their guilt may be cleansed, away, and their spirits admitted to stand in his presence and participate in the unmingled and everlasting blessedness, to which his favour, and the light of his countenance, give birth. It is not, then, the language of extravagance-it is not the illusion of a disordered fancy—it is not what the profane would style the fabling of priests, when we maintain, with all the emphasis of feeling and conviction, that the knowledge; the love, the fear, and the service of God, or in other words, that religion is the richest, the deepest, and the most lasting fountain of happiness to be found within the universe.

ī.

Religion is fitted to give birth to happiness, because it infuses a heathful, life-giving principle into the soul. There are diseases of the mind, as well

as of the bodyof the material frame. And in both cases, they are attended with derangement, or suffering, which unfits for enjoyment. When some malady has sown its seeds in the frame, although it may not issue in immediate death, yet if it impair the strength—if it dim the eye, and forbid our mingling with our fellow-men, it unfits for enjoyment; and whatever has a tendency to counteract or remove it, must be regarded as ministering to our happiness. Let some means be devised which are fitted to restore perfect soundness to the system; let some medicine be exhibited, whose virtues are such, that the seeds of disease are uprooted, and health is made to circulate through the veins, and none would question its value, or deem it less than a distinguished blessing—a fountain of happiness. But, as a fatal and blighting disease has fallen upon the human spirit—as its principles are deranged—as its passions are polluted -as its capability of enjoyment is im-paired, whatever has a tendency to arrest the progress of this malady, to purify its principles, to calm its passions, and to make provision for satisfying all its highest capacities of enjoyment, must be pronounced an element and means of happiness. And this, be it remembered, is the great object and design of religion; and not, as many seem to imagine, to be surrounded, as an outward thing, with pomp and splendour, to be enshrined in creeds and symbols, to give birth to forms and ceremonies, and to be culogised and commended merely with the lips. Its sphere is within; its empire is the soul, the heart, the affections; and its effects are the uprooting of evil habits, the subjugation of turbulent passions, the communication of new and heavenborn principles, and presenting to the mind such enjoyments as arise from intercourse with what is brightest, and fairest, and most glorious in the universe. If, then, religion restores the moral health of the human spirit, -if it raises to an assimilation to the

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of the spirit, as well as inhabitants of heaven—if it fits for frame. And in both cases, companionship with God, surely it must be inseparably connected with unfits for enjoyment. the best and highest happiness of manady has sown its seeds in lough it may not issue in beings.

II.

Religion is fitted to give birth to happiness, because it is connected with the special protection and favour of God.

When we are in circumstances of peril and dependence, and are sunk in weakness, the protection and favour of one who is distinguished by power, and possessed of extended means to bless, are deemed propitious, and fitted to minister to our peace and happiness. And the deeper and heavier the dangers and calamities to which we are exposed, the higher and richer is the happiness which we derive from the assurance that the protection and favour of one who is "mighty to save" are vouchsafed to us. If we were called upon to pass some wide and perilous wilderness, where our path is but indistinctly marked, and where perils from beasts of the forest, and from men yet more cruel and bloodthirsty, thronged around us, the assurance that our steps were directed, and our heads defended, by the immediate protection and favour of one who had always proved himself competent to shield and conduct aright, could not fail to become to us a source If it were appointed of happiness. that we should undertake a long and dangerous voyage, in the prosecution which multitudes had already perished in the waters, leaving no memorial or vestige behind to tell of their destiny, surely the promised guidance of one whose skill had never been defeated, and whose presence had been a safeguard to thousands, must inspire us with confidence, and diffuse an element of happiness over the mind. If, in a word, it were necessary for us to engage in a conflict with foes many and formidable-and if we must perish utterly, or triumph gloriously, in the conflict, to have vouchsafed to us the promised aid and alliance of one whose name has ever been associated with victory, and whose arm has been deemed invincible, must serve to animate our hopes, to inspire us with confidence, and yield to us happiness. But the supposition we have made, the circumstances we have imagined, are not the idle pictures of fancy. Euch and all of us, as inhabitants of this world, and candidates for eternity, have to pass a wilderness replete with perils, and overspread with snares-to voyage across a stormy and dangerous ocean-and to maintain a conflict, not merely with foes visible and human, but with foes invisible and spiritual -with foes many, mighty, and malignant. In such circumstances, then, whatever secures for us the alliance of One who is " mighty to save"-the protection and the favour of One whose power can shield from the perils of the wilderness, whose skill can guide across the deep, and whose arm can beat down every enemy, however mighty and formidable, must impart to us an amount of happiness which numbers cannot estimate, or language express. But true religion is an alliance with Omnipotence-is an act of simple and child-like dependence on God-is an enrolling of ourselves under the banner of Him who is styled a glory, a refuge, a defence; and hence it furnishes to all who are its genuine friends and disciples the most emphatic assurances of the protection and favour of Him who is "mighty to save" to the uttermostwho has promised to be a sun and a shield—a pavilion of safety—a munition of rocks—a secure habitation, and a present help in every time of need, to all who put their confidence under the shadow of his wings, and are found yielding obedience to the dictates of his authority, and the requirements of his will.

III.

Religion is fitted to give birth to happiness, because it is connected with the consciousness that our sins are forgiven.

We know, from numerous and melancholy examples, that it is quite posaible to be calm and apparently happy when sin is unpardoned, and the dark shadows of coming vengeance are falling around. But this can be the case only when the malignity of sin is unknown and unfelt; and when unbelief has seared the conscience, and stricken the heart with stony insensibility. If the conscience has not been altogether silenced-if the heart has not been overtaken by the hardness of insensibility-if the Scriptures have not been utterly put away as a fable-if heaven and hell are not deemed the dreams of an excited fancy—if, in a word, the midnight of impenitence and unbelief has not fallen on the spirit, the burden of unpardoned sin must oftentimes be felt as an overwhelming weight-the terrors of judgment, and the penal inflictions of an avenging law, must frequently throw a deep shadow over scenes which would otherwise be bright. And when the conscience is fully awakened to perceive the bitterness and malignity of sin, as committed against a God of infinite mercy and omnipotent power,-as involving consequences endless as eternity, and as entailing miseries which no figure can represent but that of a quenchless fire, and an undying worm,—then the anguish con-nected with a sense of unpardoned guilt far surpasses that which rends the heart as we bend over the ruins of all that is loved and admired on earth. But in proportion to the depth of anguish connected with a sense of guilt, is the fulness of joy, the plenitude of happiness, arising from the consciousnes that the demands of the law are satisfied, that the thunder of vengeance is hushed, and that sin is consigned to the depths of everlasting forgetfulness. All will admit that happiness must quicken the pulses and gladden the heart of the mariner who has escaped the tempest which threatened to whelm him amid the raging billows; of the child of affliction and disease, who has been snatched, as by miracle, from the gates

of death; of the victim of cruelty and appointed heir. oppression, whose fetters have been broken, and on whom the morning of freedom has dawned; and of the crimithe forgiveness of sins, with all its prenal to whom royal elemency has extended a full and unconditional pardon. But, whilst the happiness experienced by such delivered ones must be great, incglected, misunderstood, or despised it cannot equal in depth or intensity, that of the man whose transgressions are blotted out, and whose iniquities covered. gather rapture from the contemplation cup which the keenest sorrows of earth of the overwhelming miseries from cannot poison—a fountain sparkling at which he has been delivered, and richness from that of the immortal honours trouble—a light shining on his way, and enjoyments of which he has been which no shadow can eclipse. W. C.

Happy, indeed, unutterably happy, is the man whose sins and transgressions are forgiven him. But sent happinessandimmortal blessedness, is inseparably connected with religion; and hence, however much it may be by thousands around, it is a fountain of enjoyment unspeakable and everlasting. He that possesses it, and knows experi-His happiness must mentally its power, has in his hand a

REMEDIES FOR LATE ATTENDANCE AT THE SANCTUARY.

opinions among those who observe the ordinances of religion, as to the impropriety of late attendance thereon; and presume that even those who are the most frequent transgressors in this respect—and who may imagine they are not altogether destitute of some valid plea, in justification of their doingswill be prepared to acknowledge that a remedy for such flagrant violation of good manners and good taste is not undesirable. It is, however, often found a much more easy task to discover such a remedy than to obtain for it a universal acceptance and use; and sometimes the clearest expositions of the nature and value of certain measures to be adopted are followed by an entire inattention to them, even when in words there is a courteous recognition of their excellency and suitableness. There is no question that, until this matter is looked at in the light of a solemn obligation to God, and until early attendance on the sanctuary is regarded as a religious duty, the evil | the practice; and now present our quota complained of will never, to any great of help, in the attempt to ascertain

WE conceive there cannot be two are anxious to find them. Men soon learn to set light by the opinions of their fellow-creatures; and especially resent any remonstrances offered to them because of palpable improprieties, if they are able to point to any in-consistencies in the conduct of their censors. And, alas! so imperfect is poor human nature, that no one has to wait long, or go far, to discover that which is deserving of reprehension in the best of men. The consciousness of this very often seals the lips that would otherwise speak faithfully and kindly to those who are acting contrary to what is orderly and right. This is a wholesome restraint, when any are inclined to give way to a censorious spirit, which is ever ready and eager to fasten upon faults and weaknesses, and hold them up to the scorn and contempt of others. But the evil of which we are complaining is of a nature so annoying to man, and so wanting in reverence towards God, that we have ventured to offer our sentiments in reprobation of extent, be remedied. Excuses will what should be done, in order to ensure always be ready at hand for those who its removal, and to recommend such

remedial measures for adoption by those who need thus to be counselled, as may be likely to lead to the desired result.

I. All preparation for the Sabbath should be finished early on the preceding evening. This would by no means be a diffi-

cult undertaking, if the habit of pro-

crustination, with respect to certain

duties, were not so continuously in-

dulged in. The latter part of Saturday,

instead of having crowded into its hours

the accumulated neglected duties of

many people, should be as little as

possible occupied with the affairs of the household or business. This could not, of course, be the case, unless each day's duties were confined to that day. The half-holiday movement needs to extend to family matters quite as much as to those of the shop, the manufactory, or the counting-house. The Jews prepared for their Sabbath on the evening of the Friday, so that nothing of a secular character might interfere with the allotted hours of the day devoted to the service of God. There appears to have been a profound design in that specific arrangement of time which is first noticeable in the description given of the creation, "And the evening and the morning were the first day." The Jewish Sabbath sun did not arise upon entirely enervated bodies and jaded minds; for the cessation from accustomed duties early on the preceding evening had, in some measure, afforded opportunity for the physical and mental powers, wearied as they had been by the duties of the week, to regain their wonted strength. With renovated vigour, therefore, would they enter upon the hallowed engagements of the house of the Lord. They would be prepared to say with David, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where . no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. My soul shall be satisfied as with marrow and fatness; and my

mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches."

Christians might, with very great advantage to themselves, follow the example of their Jewish brethren in this respect. The opportunity would then be given for the heart, as well as the head and the hands, to lay aside its earthly cares, and by calm and holy contemplation prepare itself for the worship of God.

the whole week, as is the case with II. The second remedy we would suggest is that of earlier rising. The pillow should not certainly be left at a later hour on the Sabbath morning than usual. Physiologists assure us that more have suffered from too much than too little sleep. Enervation, and not, as some foolishly imagine, a removal of the feeling of weariness, is the general result of an undue indulgence in the luxury of sleep. Early rising, therefore, on the Sabbath, as on other days, is conducive to health both of body and mind. It capacitates the former for the demands that may be made upon it, and supplies to the latter the opportunity and time required for preparing for the service of the house of the Lord. Whoever has tried the plan we now recommend, and, drinking in the freshness of the morning air, that invigorates the physical frame as with new life, has sought, in holy meditation on the works and ways and word of God, to bring his spiritual powers into a state of preparation for divine worship, must have known, by happy experience, the wisdom of the course advised. Such a person does not enter the house of God oppressed with a languor of body and soul, that renders it one of the most difficult things imaginable to keep awake; but comes with all his powers in active and healthy exercise, worships God "with all his heart, and mind, and soul, and strength," with a vivacity of spirit that prevents weariness, and that enables him to go through the various public duties of a religious character with holy satisfaction and pleasure—such a

pleasure as might be expected to be realised when the promise of God is fulfilled, "And ye shall seek me and find me. when ye shall search for me with all your heart." The "beauties of holiness" are not more lustrously displayed at any time than when glowing fresh from the "womb of the morning." The robes in which the spirit appears before God, in order to worship Him, if it comes with all the freshness of reviving life, will glitter like the early dewdrops on flowers, in the light of the breaking day. The incense of the heart then will be fresher and sweeter than when the dust and duties of active life have wearied it; as the fragrance of the rose is richer and more welcome in the morning air, than when the blazing sun and rude winds have rifled it of its perfume, and made it wither and droop beneath their power.

III. This leads to the suggestion of a third remedy, namely, that before entering upon public worship there be special meditation on the solemnity of the act about to be performed.

We all want this. Reflections on the hallowed character of the service before us, with an examination of the heart, to ascertain its condition before we enter the Divine presence, are duties of the highest moment, which we should be supremely careful most rigidly and conscientiously to discharge. The creature is about to meet God face to face. This thought should induce a devout seriousness of heart and manner, and awaken a trembling desire to perform this act of homage and devotion aright.

Were we perfect-spotless as the angels of light-such an audience as that with which we are about to be privileged should be contemplated by us with reverential awe. The seraphim, when the glory of the Lord filled the temple, in the midst of which He sat enthroned, veiled their faces with their wings before they poured forth their adorations at His footstool. How much more does it become us to be clothed with humility; to seek to bring our hearts into a position where we may to forget that God is greatly to be

realise lofty perceptions of the majesty and holiness of the Most High, and where we may show our deep and grateful recognition of the transcendent grace which He displays, in permitting us to draw nigh to the mercy-seat, and touch His golden sceptre, while He inquires, " What is thy petition, and what is thy request, and it shall be given thee?" But in order to this, solemn But in order to this, solemn meditation is necessary—the abstraction of the mind from earthly things: we must ascend the mount of communion. on whose summit a celestial air floats around us; where the heart is soothed by a divine calmness, and where everything is redolent of the better land. The words of promise, "Thine eyes shall see the king in his beauty," should "quick kindle all that is divine within us," and stir up every power and passion of the soul to give so august a Personage a suitable, reverential welcome. As when an earthly monarch visits any portion of his dominions, there are, long beforehand, preparations made to offer him a loyal reception, and the greatest anxiety is felt that he shall be gratified with the greeting that is given him; so should it be with the subjects of the great King, and no amount of time and thought should be deemed too large to devote to Him, in making appropriate preparations for the longed-for and anticipated interview. Let us ponder well the words of Solomon, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth."

Anything approximating to careless indifference, whether we please God or not,-anything that appears to indicate a want of suitable awe for the Divine Majesty, has only to be calmly and thoughtfully looked at, and its offensiveness will soon be seen. So viewed, apart from the fact that it is perilous will gradually take possession of the mind, that it is as seemly as it is safe to worship the Lord with lowly reverence. There will be carnest efforts so to discipline the heart, so to collect the thoughts, so to arrange our affairs, and to time our attendance on the ordinances of religion, and so "to behave ourselves in the house of God," that our service shall be at an infinite remove from the "sacrifice of fools." There will then be a "trembling at His word," which is one of the qualifications pointed out, the possession of which is likely to be honoured by the notice of the august Visitant to our earthly temples, and who, though the heaven of heavens cannot confine Him, has said, " lo this man will I look, even to him that is poor and of a contrite spirit." With such he will dwell, "to revive the spirit of the humble, and to revive the heart of the contrite ones."

IV. Finally, that we may observe and do those things aright that pertain to the service of God, let there be carnest and impassioned prayer for grace to help us in the discharge of our sanctuary duties.

This is a most potent agent for securing the aid and blessing of the Most High on any duty which man may be called to discharge. The infinite condescension of the Divine Father is displayed in the encouragement given to us, "in everything by prayer and supplication to make known our requests unto God." Most certainly may we calculate on a gracious audience, when the petition we present is for assistance to worship Him aright, in those public services that are especially instituted for the magnifying of His name. It is a confession of our conscious weakness, of our proneness to imperfection even in our holiest duties; it is an acknowledgment of the Spirit of God as the great source of all grace, from whom the children of men draw all needful supplies; it is an expression of our desire to serve Him aright,

feared by His creatures, the conviction a desire with which we are perfectly sure He will sympathise. Inconceivably precious and cheering is the promise, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask Him?" The bestowment of His divine baptism on head and heart will illumine the mind, so that clear perceptions of duty will be entertained; and warm and quicken the affections, so that we shall be inclined to aim after an effi-

Our prayers, however, that we may

be able to worship God aright, and that

our attendance on His ordinances may

not be without spiritual profit, must not

be confined to petitions concerning our-

selves. There must be special remembrances of the ministers of the gospel, that

they may have the requisite grace effi-

cient discharge of that duty.

ciently to discharge their solemn duties; that their lips may be touched as with "a live coal from off the altar of God;" that they may have "a word in season for him that is weary;" "preach good tidings unto the meek, and bind up the broken-hearted; proclaim liberty to the captives, and the opening of the prison to them that are bound;" that the truth, in their hands may be as a twoedged sword, as arrows, "sharp in the heart of the king's enemies, whereby the people fall under them." He, who has prayed beforehand for the minister to whom he listens, will rarely find that his attendance upon that ministry has been profitless. Prayer for the servants of God connects our hearts with theirs by a kind of electric sympathy, and the warm glow of holy feeling that resides in their souls is felt and responded to by a similar emotion in our own. There is great reason to believe that the absence of interest in religious services, and the great want of spiritual improvement, of which complaints are so loud and frequent, and the fault of which is laid principally, if not solely, to the charge of the occupant of the pulpit, may with quite "acceptably and with godly fear"— as much propriety, if not more, be

A little plain, honest dealing with themselves, a searching examination of their own hearts and practice, would perhaps somewhat startle some murmurers in our congregations. They would find that they are not quite so immaculate as they imagine; that they have not what they profess to desire to realise, "because they ask not," or "ask and receive not, because they ask amiss." Earnest and continual prayer for themselves, that that which is lacking in their own character may be supplied,—and for their ministers, that their hearts may be as living springs of holy thought and feeling, whence shall flow forth streams of life to their people,—would be followed by the richest and most durable results. Why is the and most durable results. church so silent, when with impassioned eagerness it should lay hold of the promises of God, and ask their fulfilment? What excuse can any people have, if their vineyard should be a waste, and their garden a desert, when God has said, "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall he showers of blessing"? Why do not be showers of blessing "? we listen, with the mingled wonder and gladness which such words should awaken, and accept the challenge which the God of grace gives to His people, when He cries, "Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"? "O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? Do not my words do good to him that walketh uprightly?" O come ye, and let us walk in the light of the Lord."

Zion will be more than ever endeared to the hearts of its worshippers, just in proportion as its varied interests are the subjects of their reflections and prayers. The peace of Jerusalem will be desired as one of the main elements

brought home to the occupant of the as a precious gift from the God of peace. Its perpetuity, its consolidation and strength, its extending influence, its progress in all that is ennobling and dignified. in all that constitutes its true glory, will be longed for, and sought as carnestly as if it were some personal

boon that was solicited. There will be a hearty response to the call of the prophet, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth." The "royal priesthood" will gather round the altar of the cross, reared in every temple dedicated to the worship of the Triune Jehovah, and with united and ardent intercession cry, "Arise, O Lord, into thy rest, thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. Peace be within the walls of Zion, and prosperity within her palaces."

Let but this spirit of attachment to the house of God be cherished and strengthened, so that its worshippers shall esteem "a day in his courts better than a thousand," and rather be doorkeepers in that house than "dwell in the tents of wickedness,"-let but the full meaning and object of its hallowed services be understood and appreciated, and, above all, let a due sense of the exalted majesty of the Most High be possessed by those who draw nigh to Him in his own appointed way,-and there will be felt and manifested a reverence for His sanctuary, that will reveal itself in an early attendance, in a devout demeanour throughout all its services, in a careful avoidance of whatever might be likely to interfere with the solemnity of spirit which should there be cherished, and in an earnest effort to glorify God in all.

Such worship and such worshippers will make the "city of our God below" present an aspect most like that of the heavenly Jerusalem. Jehovah will love to abide there, and manifest himself as of its prosperity, and it will be sought | He does not unto the world. Traces of

with songs of delight, audible to all the souls that are attuned to the har-monies of heaven; "and the name of this man was born there. the city will be "Jehovah Shamma," springs are in thee." THE LORD IS THERE. " Glorious

His presence will be visible to every spiritually opened eye, and rejoiced in by every loving filial heart. Over This and that man was born in her; Zion will the angelic watchers hover and the Highest himself shall establish her. The Lord shall count, when He writeth up the people, that

T. A.

ANECDOTES, FACTS, AND APHORISMS.

THE MISSIONARY ASSAILED.

Nor many years ago, a missionary was preaching in a chapel to a crowd of idol-loving Hindoos. He had not proceeded far in his sermon, when he was interrupted by a strong native, who went behind the deak, intending to knock him down with his stick. Happily, the blow aimed at the minister fell on his shoulder, and did him little, if any, injury. The hearers, however, were very angry with the offender, and seized him at the moment he was attempting his escape. "Now, what shall I do with him?" said the missionary to the people; "what shall I do to him?" "Give him a good "Give him a good beating," answered some. "I cannot do said he. "Send him to the judge," cried others, "and he will re-ceive two years' hard labour." "I cannot follow your advice," said the missionary again, "and I will tell you why. My religion commands me to love my enemies, and to do good to them who treat me injuriously." Then, turning to the culprit, he addressed him in these words: "I forgive you from my heart; but never forget that you owe your escape from punishment to that Jesus whom you persecuted in me."

The effect of this scene on the Hindoos was most impressive. They saw it and marvelled; and, unable any longer to keep silence, they sprang on their feet and shouted, "Victory to Jesus Christ! - Victory to Jesus Christ!"

THE PSALM OF LIFE. WHOSE heart but must be softened by

the beautiful words with which Master George Herbert took leave of his friends in the parsonage house of Bemerton ?-"I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and pleasant conversation, are now all passed by me like a dream. or as a shadow that returns not, and are now all become dead to me, or I to them; and I see, that as my father and generation hath done before me, so I also shall now suddenly (with Job) make my bed also in the dark; and I praise God, I am prepared for it; and I praise him that I am not to learn patience now I stand in such need of it; and that I have practised mortification, and endeavoured to die daily, that I might not die eternally; and my hope is, that I shall shortly leave this valley of tears, and be free from all fevers and pain; and, which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the New Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master and Saviour, Jesus; and

with him see my dear mother and all myrelations and friends. But I must die, or not come to that happy place. And this is my content, that I am going daily towards it; and that every day which I have lived, hath taken a part of my appointed time from me, and that I shall live the less time for having lived this and the day past."

NEVER GIVE UP BACKSLIDERS.

WILLIAM W., after being reclaimed and reformed, fell into temptation. Some old friends reproached him for being too religious, and persuaded him to give them "a treat." He sold his clothes, and feasted his companions with the money. Stricken with remorse, he asked, "Where was the good of being pulled up to be better for a day or two, only to go down the lower afterwards?"

"Tell him," said a lady, who proved to him a guardian angel, "tell him that I shall stay here till he comes," taking her seat in one of the rooms of the house where he lodged. "A long time," she says, "passed. It was close upon the hour of the cottage reading. At length a slow unwilling step was on the stair. It was William's. The door was opened by his wife; and closing it upon him, she slipped away. He sat down with a sullen, desponding countenance, and made no answer to anything I remarked or inquired, until at last he said, in a low but determined voice, 'It is of no use at all; I have sold my soul to the devil.' 'But he shall not have it, William; it is not yours to sell; Jesus Christ has bought it with His own blood. Oh! William, I must-I will have it for Jesus Christ.' She could not say more, for her voice failed; but his whole countenance altered, like the face of a man from whom an evil spirit had gone out. The atrong man bowed his head and wept. 'What shall I do?—what can I do?' 'You can pray: let us pray pow.' He laid his head on the table as he knelt, and cried like a child. He YOL. XXXVI.

had become 'a little child' again, in the sense of our Saviour's words, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'"—See English Hearts and English Hands.

MR, BURKITT AND HIS ENEMIES.

Mr. Burkitt observes in his journal, that some persons would never have had a particular share in his prayers, but for the injuries they had done him.

DR. MATHER'S AMBITION.

Cotton Mather considered it his great happiness to be able to say, "He did not know of any person in the world who had done him any ill office, but he had done him a good one for it."

HUMILITY.

"He giveth grace," pours it out plentifully on humble hearts. His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.

DISAPPOINTMENTS.

There is many a thing the world calls a disappointment; but there is no such word in the dictionary of faith. What to others are disappointments, are to believers intimations of the will of God.

TRIAL.

No one knows anything of himself till he is tried. Trial is the touchstone of character

WEALTH.

It is a great mistake to imagine that the chief power of wealth is to supply wants; in ninety-nine cases out of a hundred it creutes more wants than it supplies.

Christians might avoid much trouble able to make them happy without anyand inconvenience, if they would only

38TH PSALM.

No more in anger chasten me, O God, rebuke no more! Thy wrath is dreadful misery, Thy hand-it presses sore.

My sin, my sin, my grievous sin, I will declare to Thee, Confess the leprosy within, The heart's iniquity.

I've been the slave of things abhorr'd, The slave of flesh and sense; I do repent before Thee, Lord! Help my impenitonce.

All my desire to Thee is known. Each secret boding fear, The mute despair that holds me down. And every silent tear.

But, Lord, it is in Thee I hope! In Christ, in Christ forgive! Forsake me not, nor give me up ; Hear, Lord, and bid me live.

Hear, in Thy holy blest abode, My sorrow and my vow; Make haste to help me, O my God! Be my salvation now!

R.

CHRIST TURNING THE WATER INTO WINE.

" This beginning of miracles did Jesus."

Grant me Thy presence, gracious Lord, And, quicken'd to a finer sense Presiding at my frugal board; Let all Thy gifts, in goodness lent, Be welcomed with a sweet content; Because Thy mercies still endure. I shall not want-my bread is sure, And one approving glance of Thine Can turn my water into wine.

Jesus! behold me in my sin, And bid Thy miracle begin; Speak but the word, and all my soul Shall sink beneath Thy soft control,

By strong yet subtle influence, Bear witness to the power divine Which turns life's water into wine.

Show me the world is good and fair In all her scenes, if Thou be there; Show me Thy blessings, e'en the least, Bring joy as of a marriage feast; Then take me, Saviour, as I am, Up to the supper of the Lamb, Where Thy serener glories shine, And turn earth's water into wine. Rochdale. H. W. PARRINSON.

NOT YOUR OWN.

I know a valley, the inhabitants of wheels; they are out every day in the which live in no crowded towns; they serene air, face to face with nature. Will are not cooped up in mill and factory; man's soul be raised by the lofty? They their ears are not stunned with the din of have only to lift up their eyes, and the

eternal hills are there, solemn in their One, she receives a blow from which, if man's soul be softened by what is gentle? They have only to look at their feet, and all is soft as Paradise; the river murmurs music; the bee hums in harmony; the trellised vines are laden with clusters, and all nature seems to be conscious of ful; there is the terrific and the gentle; there winter can frown, there summer can smile; there the thunders can meet. as if in angry conflict, and roll, and crash, and shake the mountains to their base; and there the zephyr can breathe its melodies sweet as the distant echoes of the music of heaven. And what is the effect of all this? Rather would I say, what is not the effect? There it is literally true that-

" Every prospect pleases, And only man is vile.

He is stunted in stature, weak in intellect, and base in morals; and this is no exceptional instance, to be accounted for by special circumstances. It is an exemplary case, an illustration and proof of the general principle, that the sinfulness of the human soul is not to be charmed away by the glories of external nature. Nor can it be removed by law, human or divine. Take, if you will, selfishness to the neighbourhood of Sinai, in the hope that there it will be brought under the influence of a power that will slay it; and even there, though it may tremble at the lightning, and thunder, and tempest, it will not die; but when the "commandment comes, sin revives." There is but one spot in the universe in which selfishness is seen to languish and expire. She will revel in sickness and in health, in adversity and in prosperity, in youth and n old age, in the heyday of life and in the hour of death; she will traverse the moral universe with unexhausted strength; she will acquire fresh energy from every assault she receives, until she comes to the place "called Calvary," and there, as she lifts up her eyes to the crucified in the grand, swelling stream that flows

grandeur-their bosoms clad with pines, not instantly fatal, she will never recover. their heads white with snows, pure as Well might the apostle exclaim, "I am the heavens from which they fell. Will | crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He lost his selfishness at the cross, and only there can it be lost. And from that hour, in her loveliness. There is the stern and the which he saw his redeeming Lord, he soft; there is the sublime and the beauti- found in His death a motive power equal to all the work he had to do. For every duty it was an effective impulse; for every sorrow it was a sufficient support. And shall we never learn that the cross was designed to be the fountain of energy and consolation for all the church's labour and sorrow in every age? He is the highest Christian, who never feels the need of any other motive than that "he has been bought with a price." It is a sad sign when this is felt to be insufficient. and when it has to be supplemented by other and inferior motives. Can that soul be healthy when, failing to yield to the magnetism of the cross, it is attracted to duty by the force of other considerations? When once secondary motives begin to exert a more potent influence upon us than the primary, it is time to bring ourselves to a stand. The fact, that the heart is not swayed by the supreme and central truth, is itself an evil omen. For secondary motives, even though good, will not long retain their actuating power. They, in their turn, will require to be strengthened and supplemented by others inferior to themselves; and this process of degradation will go on, until duty will at length be performed from the lowest considerations, and become a mere heartless mechanism. Would that the church, in all its members, might be brought to the cross, and might be constrained to gaze upon her dying Lord, until, in the light of His love, other motives should fade, as do the stars in the light of the sun! It will be a glorious day for the world when, as if every other impulse had been suddenly annihilated, the church shall place the whole of its machinery

from the cross, and shall sing, "The love of Christ constraineth us; because we thus judge, that if Christ died for all, then were all dead: and that he died for all, that they who live should not henceforth live to t emselves, but to him that died for them, and rose again." But now, in its lack of love, it has to rely even for the little work it does on the precarious brooks and streamlets of fallacious feelings, which are at best but fitful, and, alas! soon dried up. My brethren, there are obtrusive facts in our modern church life which it will not be wise in us to overlook, and the philosophy of which it will be at our peril that we fail to understand. It requires no ordinary degree of Christian courage to look at them fairly, and it will require no ordinary Christian selfdenial to meet them with an adequate remedy. In glancing at these melancholy circumstances, and in depicting them, I am unhappily in no danger of exaggeration. They are darkest when seen in their own colours. Whence comes it that, out of the comparatively large number of professed Christians, there is such a scanty proportion that can point to one duty which they are discharging purely in virtue of their avowed religion? It is because they have not felt that they are "not their own." Whence comes it, that with many there is a manifest decay of zeal, that the sap of earnestness is drying up within them, and languor marks both their speech and action? It is because they are losing their grasp of the truth that they are "not their own." Whence comes it, that in some churches all the vitality which is left seems to express itself in vigorous quarrelling? It is because they do not believe that they are "not their own." Whence comes it that the exchequers of nearly all our religious institutions are in a state of chronic exhaustion, and the cry of distress from those in office seldom ceases, and only ceases for a brief season, to burst forth in more pitiful and piercing tones? It is because the truth is not deeply and widely felt that we are "not our own." Whence comes it, that when the inadequacy of ands become known, instead of streams

release of societies thus embarrassed, the church seems to groan beneath the effort, and utters significant warnings against the speedy repetition of the appeal? It is because, with it, it is as yet little more than theory that they are "not their own." Whence comes it, that so many spheres of Christian beneficence are kept in humbling restriction, and that the wail of misery comes from far and near, but is allowed to expend itself on the air, because the means are not at hand which would give progressive and rapid expansion to those spheres, and displace darkness with light, and put error to flight with the truth, and swallow up sorrow in consolation, and brighten the face of fear with the radiance of hope, and make despair itself to smile and sing, and fill with forms of spiritual life the valley of the shadow of death? -it is because the heart has not yet surrendered itself to the truth that "we are not our own." It would be the sheerest flattery to

affirm that there is as yet in any section of the church of Christ a practical faith in the truth, that it is more "blessed to give than to receive." "By their fruits ye shall know them;" and there is for mortals no surer way of learning men's real convictions than by hearing their words, and observing their actions. No Christian will formally deny that truth uttered by our Lord, and seen by the apostle floating on the stream of tradition, and snatched from oblivion as a fragment too precious to be lost. non-denial is not faith, and may never become faith. What a reluctance there is to be blessed! What excuses men will frame in order to escape being blessed! What pettishness and anger they will show if you prosecute too earnestly the resolve that they shall be blessed! If an open and effectual door of usefulness present itself, and you point the eye of some unemployed Christian to it, how often he turns away, as if you were tempting him to his ruin, instead of showing him the way to be blessed. More blessed! It is but with few exceptions, even Christians do not believe it. Then will they show that it has become a faith and not a vealth flowing in to the relief and notion, when there shall be a hot and

of self-denying work, when men shall be as ingenious in devising methods of Christian beneficence as they are now in declining them; when the treasuries of the church shall be filled to the brim, and kept full; when the greatest offence one Christian can give to another will be to neglect to call upon him for his pecuniary aid; and when that shall be accounted the happiest and the most prosperous day in a man's life in which, proportionately to his means, he shall have given most for the service of his Lord. Till deserves, a large circulation. this shall be the case—till every avenue

eager competition for every vacant sphere | of usefulness shall be crowded with eager competitors-till men shall scatter their wealth in the furrows of holy work with as much, nay, with more delight than now they hoard it-till they give as much as they can spare for love, instead of as little as they dare for shame, a practical denial will be given to the truth, that "it is more blessed to give than to receive."—Fromthe Rev. E. Mellor's admirable Missionary Sermon, entitled " Not your Own," and published by J. Snow, London. We heartily desire for it, what it well

Reviews of Religious Publications.

CHRISTIAN HOPE. By JOHN ANGELL JAMES.

London: Hamilton, Adams, and Co., 1858.

In these pages we have another of those highly prized treatises from the pen of Mr. James, which will be read with interest and profit by our children's children. The work is dedicated to Mr. Dale, Mr. James's co-pastor, and contains a pleasing testimony to the unity which exists in their sentiments and teaching, and to the harmony with which they have been enabled to labour together in the service of Christ. In the preface there is a touching allusion to the period, still a distant one, we trust, when the honoured author shall have finished his earthly In connexion with this, he remarks, "Many things are most accurately seen in their relative importance, when viewed in the decline of life. It is in the calm of the evening, and not during the heat, and bustle, and burden of the day, that men in trade best judge of the objects which have engaged their attention in the hours of business. So it is with the Christian, in reflecting upon his religious life; and especially with the Christian minister, in looking back upon the pursuits of his official career. I am not even

Christian truth; the subject of ecclesiastical polity still interests me; for surely the framework of Christ's church, and the order of His house, must be of some consequence, and I am therefore no latitudinarian in reference to this mattter. The system of Congregationalism, which for more than half a century I have maintained, I believe comes nearer the general principles laid down in the New Testament than any other. man, however, will be either saved or lost by the principles of church government. There are many ways to perdition, but ecclesiastical polity is not one of them. . . This should make us charitable to each other, and convince us upon what objects our attention and our zeal should be chiefly concentrated; for is it not pitiable to see men spending so much of their time and energy upon the unprescribed formalities of a ceremonial externalism, to the comparative neglect of Faith, Hope, and Love? "-pp. xi. xii.

These sentiments, we are sure, will be responded to by every reader of this volume. Mr. James is to be honoured, among other things, especially for this, that while holding firmly our denominational principles, he has, to so large an now indifferent to many lesser matters of extent, cultivated and promoted the spirit of all denominations. The tinge of sectarian bitterness never darkens his pages. In everything he has written, this sentiment shines brightly and clearly out, "Grace be with all who love our Lord

Jesus Christ in sincerity.'

This work bears some little resemblance to Mr. James's treatise on "The Course of Faith." This could not well be avoided. Faith and hope are so nearly allied, that in treating of one, the other must necessarily be introduced. In this volume there is much that cannot fail to promote the happiness and usefulness of the Christian reader. We might make many extracts. The following, on the influence of natural temperament on Christian happiness, is so important that we must make room for it. " Let those who dwell only in the border country of hope, whose tendency is to despondency and gloom, and who are prone to look on the dark side of things,-who, in venturing into the shadowy regions of futurity, rarely see anything but shapes and forms of evil,whose vaticinations are all like those of Cassandra, of evil things, learn that this state of mind is more within the reach of remedics than they imagine. Let them not yield themselves up the unresisting esptives of this sad distemper. They must struggle against this morbid tendency to fear, and gloom, and despondency. If the soil of their nature be unfriendly to the growth of hope, they must do as good farmers do with their bad soils, that is, bestow more skill and labour upon the cultivation. Such ground will not, of course, be ever so prolific as better land, but it may be much improved, and made to be remunerative. So a gloomy and desponding mind may be greatly improved, and though it may never, even in temporal matters, attain to the full assurance of hope, may yet acquire a greater measure of it. Despondency will grow. like everything else, with indulgence; and so will hope. Bodily health has something to do with this, and whatever can strengthen the constitution will tend to remove a tendency to depression. Early rising, plenty of exercise, attention

of brotherly affection among Christians | to dist, constant occupation, watchfulness against the disheartening passions of the soul, will, by the blessing of God, go a great way towards counteracting a tendency to gloom and despondency, and strengthening a hopeful disposition. Even in matters of religion, good people are not aware how many of their doubts and fears, their dark and gloomy states of mind, are produced by physical derangement. Hope may be cultivated, then; but the misfortune is, that they who stand most in need of this cultivation are least disposed to undertake it. There is a sluggishness about such persons which it is difficult to rouse. It is hard, I know, to hope against hope, and requires an effort of mind, a determination of will, which persons in this state of mind are very much disinclined to make; yet, as it is essential to their comfort and well-being, it is what they should endeavour to accomplish."-pp. 6, 7.

The following are the topics discussed this volume :- "Hope considered generally-The Nature of Christian Hope, and its distinction from Faith and Love-The Foundation of Hope-The Object of Hope-Salvation by Hope-The Assurance of Hope-The Author of Hope-Hope as an Anchor-Hope considered as a Helmet-Various descriptions of Hope not included, or only alluded to, in the foregoing chapters - A good Hope through Grace-A lively Hope-A patient Hope -A purifying Hope - A Hope that maketh not ashamed-The Harmony between Hope and Fear-Hope only in this Life-The Hope of the Hypocrite-Hope in Death-The Necessity and Means of strengthening Hope.

The themes, as may be seen, are varied and full of interest. We trust that this volume may be the means of dispelling the clouds of despondency from the minds of many of God's people, and leading them to more happy and successful efforts in His service. This volume will, doubtless, like its predecessors, have an extensive circulation. Those who have on their shelves Mr. James's treatises on Faith and Lore, will do well to place this on Hope by their side.

LIGHT BEYOND. road. 12mo, pp. 156.

London: John Snow.

widely circulated. It is pervaded by Christian thought and healthy feeling. Its design is to furnish such views of heaven as will stimulate to diligent preparation for its enjoyment. There is no attempt to gratify a morbid curiosity; no indulgence of vague speculation; no exercise of lawless fancy; no endeavour to interpret the literal by the figurative, the plain by the obscure. Disappointment properly awaits all readers who may look for these things. It is not by such means that Satan is to be repelled, sin subdued, and the spiritual man invigorated. They may be powerful to interest and amuse, but they are powerless to instruct and spiritualize. From these blemishes the work before us is free; since the contrasts it presents, between the carthly and the heavenly home, are scriptural alike in principle and in treatment. We wish the musings of all devout minds upon this theme had been equally judicious, calm, and refreshing. Those of our authoress foster patience and submission, no less than confidence and hope. While strengthening desire for the "light beyond," they make ready to tarry awhile at the Lord's bidding, in comparative obscurity here. They have cheered her, as a pilgrim towards the celestial city; and she has rightly judged that thoughts which have refreshed her own spirit may refresh others too. The weary in their faintness, the bereaved in their sorrows, the diligent in their labours, the prosperous in their joys, may all find them to be thoughts in season. The more they occupy our minds, the better fitted we must become to discharge present duties, to improve present advantages, to bear present trials, and afterwards to enter upon the state where "the vision is perfected," and "the curse abolished; where there is "life without death," "joy without grief," "day without night," and "love without fear;" because it is "heavenly citizenship," "the spirit's home," "the celestial

By REBECCA M. RED. 'A suitable appeal to those who are careless about preparation for heaven, and to those who are seeking it, concludes Thus is a book which deserves to be | these sketches of the Christian's future life. God speed this little book, with its words of wisdom and of love! It is the first production from the pen of the author; we hope it will not be her last.

> THE STARS AND THE ANGELS; or, The Natural History of the Universe and its Inhabitants.

London: Hamilton, Adams, and Co.

THE EARTH AND THE WORD; or, Geology for Bible Students. By S. R. PATTISON, F.G.S.

London : Longman and Co.

SCRIPTURE AND SCIENCE NOT AT VARIANCE, By JOHN H. PRATT, M.A.

London : Hatcher !.

THE object of the first of these books is to illustrate the harmony of the Divine government as exhibited in nature, and revealed in the Bible. Creation and Scripture indicate man's history and prospects, only in different ways: both, Frue, must be consistent—and if consistent, mutually supplementary. In working out his idea, which the author appears to us to do after a somewhat loose and rambling fashion, he introduces a large number of natural facts, which are popularly illustrated,-often in that sprightly way which, by exciting special interest, obtains the more attention, and secures a livelier remembrance. The purpose is good, and the treatment in many instances successful; but there is a great deal in the volume not at all to our taste, and some things very exceptionable. Imaginary flights to the moon, with notations of the journey and descriptions of the scenery midway-specimens of occupations in Gabriel's labours, with an account of his journey through the milky way to the solar system, and his arrival on the earth, - are reveries of too ambitious and unsatisfactory character for our dull, plodding mind. Men, angels, and devils are, according to the author, of the same species, the two latter, as well as the former, have been created in an embodied form, only the latter have Sabbath," "the fellowship of heaven." lost their bodies, through death, -the

penalty of sin. The spiritual bodies of 'of this article we are glad to speak of in angels, we are informed, are of a similar very different terms. They are thoroughly nerve, and on mesmerism and spirit-rapping. A great deal is said in a positive tone about the spiritual world, and the future life, which appears to us purely profitable. ries of the world to come where the calls "the retrospective apocalypse of Moses," he adopts the interpretation of speaks of the "dramatic style" of the history, and indulges in symbolical explanations of the seven days' work, in none of which can we bring ourselves to agree. But what appears most objectionable in this part is, that the author tells us, and goes on at length to prove, that if the "great fundamental principle of the nebular theory be established, the Mosaic narrative of creation will be found to harmonise with it in a very remarkable manner." But suppose that principle be not established, -and after the discoveries made by Lord Rosse's telescope, scientific men are cautious what they say about it, -what then? Is the Mosaic history to be considered in that case to countenance a false theory? or is some new one to be sought, suggesting the idea that the Biblical narrative may be made to embody any theory that speculators may choose to put into it? Though there are parts of the volume that are interesting and instructive, and occasionally principles laid down which are sound and judicious, we "Proverbial Philosophy" is recognisable must give it as our opinion that neither the cause of science nor of theology will be much helped by a book of this kind.

kind to our blessed Lord's after his scientific, yet eminently religious and resurrection; and the power of passing devout—calm, thoughtful, conclusive; through solid substances is attributed to , establishing the harmony of science the latter on the strength of what strikes with Scripture on the most satisfactory us as a strange misapprehension of the history of Christ's miraculous appearance account of geological facts, a history of to the disciples, when the doors were shut. We have also chapters on Death, and ! teaching of Moses in reference to the arnivorous animals in the stars : on the creation and the flood, showing that physiology of the soul and the sympathetic science brings us acquainted with nothing which can shake our faith in the Bible. Archdeacon Pratt does the same in another way. His book is more theological, pointing out how Scripture has been reimaginative, and by no means spiritually lieved from false interpretations, and We are sure that the right secured from false theories; establishing discipline of beings like ourselves is the historical character, plenary inspira-to be content with leaving the myste- tion, and surpassing importance of the first eleven chapters of Genesis; and Bible leaves them. In what the writer bringing out most ably the conclusion that no discoveries, however startling, need disturb our belief in the plenary inspira-"day" as meaning an indefinite period, | tion of Scripture, or damp our zeal in the pursuit of science.

> RIDES AND REVERIES OF THE LATE MR. ÆSOP SMITH. Edited by PETER QUERY, F.S.A. [Martin F. TUPPER.]

London: Hurst and Blackett.

MR TUPPER is here giving in to the fashion of publishing opinions on all sorts of subjects under some odd assumed sobriquet, with some slender accessories of scenery and incident, which may be real under fictitious names, or purely the work of fancy. While most of these knights-errant in literature, with their visors down, show their features through openings in the face-piece Mr. Tupper not only does that, but whistles loudly through the bars, that the wearer of the quaint disguise is no other than himself. The book is a curious onc. It does not lack ability, -no book of Mr. Tupper's could; nor is there wanting in it practical wisdom. The author of throughout. Only we have here, instead of somewhat prosaic poetry, somewhat poetic prose. If any one, reading The other books named at the head Mr. Tupper's graver books, wished to

see the humorous side of the author, he may be gratified by reading these pages. We have comments on all sorts of social and religious questions, some of his remarks are not at all to our taste, while in others we agree. Mr. Tupper's reveries about married life, if humorous, are anything but genial; and if founded on his own experiences, give no favourable idea of his domestic home. We only hope that the reveries of our married readers on this subject are just the opposite, and, like our own, are as full of sunshine as Mr. Tupper's are full of gloom. What he says about preaching is worthy of note, though we should dwell more than the author does upon the importance of a full, clear, and earnest testimony to the glorious truths of the Gospel. Speaking of preachers, he asks, "Why do they not strive after the prophetic fire, the evangelic zeal, the thrilling fervour of primeval Christianity? Why can they not put a little thunder and lightning into their ministrations :- some of the Boanerges energy to awaken sleepers; some of the electric spirit to touch consciences? Let them strive to draw down fire from heaven; let them pray more, even if, by possibility, they read less."

PORMATION. By MADAME LA COMTESSE DOBA D'ISTRIA; translated from the French. By W. G. 2 Vols. Edinburgh: Fullarton.

THE book now before us is full of learning, indicative of superior ability, and written in a style of great animation and power. At times, indeed, it borders on the rhapsodical, but we should hardly be justified in attributing this to affectation on the part of the writer; rather it is the consequence of intense earnestness, working on an imaginative and sentimental mind, of Romaic, not Anglo-Saxon origin. The authoress, described as a lady who has "recently burst like a meteor above the literary horizon of continental Europe" (perhaps a little touch of the extravagant is there), is a member of a Wallachian family, and married to a Muscovite prince. She has spent much of her time in Switzerland; has devoted

herself to the study of its history, and in these two volumes on German Switzerland gives but an instalment of her work, which is to embrace the French and Italian cantons.

The book is scarcely what its title would lead us to expect. It refers to the Reformation in some degree, containing by the way good lives of Zuingle and Erasmus, and an interesting account of John Huss and his times; but we have large descriptions of the battles for liberty, with tales of Swiss heroism, and still larger dissertations on the historians, the literary reformers, the education, and the modern politics of Switzerland, intermixed with glowing sketches of scenery. The sympathy of the authoress with the cause of liberty throughout Europe is most intense, and her hatred of popery very deep. She is a member of the Greek Church, and shows a reverential regard for the theology of Chrysostom, and the Greek Fathers of the Nicene age. course, her opinions on many objects are not inharmony with ours; but it is curious and instructive to see what a mind of her power, culture, and associations, has to say of great questions now agitating all civilised society, and how she looks at our Protestant Reformation. Her abhor-SWITZERLAND, THE PIONEER OF THE RE- ; rence of the Papacy leads her to an admiration of our Reformers, which appears inconsistent with a full faith in her own church. The work will be found instructive by those who will read through these two comely volumes. They are almost too bulky to be the traveller's companions in hand, but they will repay the careful perusal of the student at home.

We would just add, that there is a little of mystification about the fair authoress. A portrait is given, with her autograph. Her father's name is given: but we are told that Dora d'Istria is a fictitious appellation. Moreover there are passionate appeals to Naranda, which we do not quite understand; and on p. 218, we should have inferred that a gentleman was writing, not a lady. "How are we to fill up the void of our existence? Is it by shedding benefits around us—by seeking un-known joys in marriage—that bond which makes woman our property, and demands

love and perpetual sacrifices for her?"
What does this mean?

THE DESCRIDANTS OF THE STUARTS: AN Unchronicled Page in England's History. By W. Townend.

London: Longman.

In this volume the genealogical tree of the Stuart family is followed out in its branches and offshoots, so as to indicate its existing representatives, and to afford a view of the lines of succession by which they are connected with the ancient occupants of the British throne. Rambles into the byways of history are very pleasant; and a gold deal of interesting matter, relative to remarkable individuals in the ramifications of the House of Stuart, may be found in Mr. Townend's work. Not that there are any signs of original research, but previously published information respecting the parties described is here gathered from scattered sources, and tied together. The narratives are agreeably written, and many of the anecdotes are instructive and entertaining. Nor canit fuil to interest but a youth."

the reader to find what will be unexpected—bonds of family relationship between existing royal houses in Europe, and those who were excluded from the throne of England by the Act of Settlement. We wish the materials were better arranged, that the work had been divided into chapters, and furnished with a table of contents and index. But we have chiefly to complain of the political bias of the writer,—of his attempt to whitewash the Stuarts, to vindicate Louis XIV. to vilify William III. and his queen, Mary, and to inspire sympathy with the Nonjurors.

YOUTH; ITS POWERS AND RESPONSI-BILIES. By J. R. LEIFCHILD, M.A. London: Ward & Co.

SOMETIME ago, Mr. Leifchild's "Memorial of Jesus" was favourably noticed in this Magazine. We are happy to be able to give a like warm commendation to this little tract. It contains a thoughtful, lively, and affectionate discourse, founded on the words, "He was but a youth."

Chronicle.

THE MEN OF THE MONTH.

AUGUST.

- 1. Robert Morrison, D.D., the first and most eminent of Protestant missionaries to China, died 1834. He was born in 1782. His extraordinary literary labours as a Chinese scholar and Christian missionary have wen for him a worldwide reputation.
- 2. THOMAS GRYNEUS, a learned German reformer and divine, died 1564, aged 52 years.
- 4. WILLIAM ('AVE, a learned writer on ecclesiastical history, biography, and literature, died 1713, in the 76th year of his age.
- Bishop Fluetwoop, a pious and accomplished divine, died 1723, in the 67th year of his age.

- 4. P. B. SHELLEY, the poet, a young man of great talent, but of a seeptical turn and reckless habits, born 1792. He was drowned in July, 1821.
- 7. ELIZABETH SMITH, a lady of great attainments, amiable character, and profound picty, died at the age of 30, in 1806.
- 8. A. Arnauld, a great Romish writer and controversialist, of liberal sentiments, died 1694.
- James Bashage, a famous Protestant minister and divine, born 1683. He was the author of many works, and died in 1723.
- Francis Hutcheson, a celebrated speculative philosopher, born in Ireland,.

- 1694. His writings are numerous, but no of Christianity." longer popular.
- 11. Augustus Toplady, a well-known Calvinistic divine and author; a minister of the English Church; died 1778, aged 38.
- 18. JEREMY TAYLOR, one of the most eminent preachers and divines of the Church of England, and a voluminous author, died 1667, being exactly 54 years
- of age. 14. W. BUCKLAND, one of the most famous of modern Christian geologists, died 1856, at the age of 72.
- 15. R. CECIL, a sober, grave, and godly minister, and an excellent divine, de-

parted this life 1810, aged 62.

- EDWARD IRVING, one of the most cloquent preachers of the age; a man of great talent, but subject to strange hallucinations; born 1792; died in December,
- 1834. 16. Thomas Fuller, a quaint, witty, and learned writer of the Church of Eng-
- land, died 1661. 17. JOSEPH BINGHAM, the celebrated church historian, died 1722, aged 54.
- as a missionary to India, and an extraordinary linguist, born 1761. His death in October, 1704. occurred in 1834.
- 18. HENRY HAMMOND, a well-known divine of the Church of England, born 1605. He died in 1660.
- 20. JOHN ELY, an amiable, accomplished, and excellent dissenting minister, born 1793. He died at Leeds, October 9th, 1847.
- 22. WILLIAM WHISTON, a laborious and learned but eccentric writer, died 1752, at the age of 85.
- 23. ROWLAND HILL, celebrated as a popular preacher, and the founder of . Surrey Chapel, born 1744.
- well represented by his "Practical View | died in 1826.

- He died in July, 1833. 24. Selina, Countess of Huntingdon,
- an able and earnest promoter of evangelical religion, and the generous friend and patron of good men and Christian enterprises; born 1707. She died in 1791.
- 25. DAVID HUME, the historian, and opponent of Christian miracles, died 1776, aged 65.
- Samuel Stennetr, D.D., an excellent minister and divine of the last century, died 1795.
- 26. ADAM CLARKE, author of the Commentary; a learned but somewhat eccentric man; died 1832, aged 70.
- 27. John Philip, D.D., for many years an eminent and devoted missionary in South Africa, died 1851, aged 76.
- 18. AUGUSTINE, Bishop of Hippo in Africa, died 430. He was an active and earnest promulgator of his principles, and many of his writings are still extant.
- 29. John Locke, celebrated as the author of the "Essay on the Human - WILLIAM CARRY, very distinguished Understanding," and other works; man of great genius; born 1632. He died
 - Thomas Robinson, born 1749. He was author of the "Scripture Characters," and a devoted minister of the Church of England. He died in 1813.
 - 30. WOLFGANG MUSCULUS, died in 1563, aged 66. He was one of the most distinguished and influential divines of the Reformation.
 - the 31. JOHN BUNYAN, renowned author of the "Pilgrim's Progress" and many other excellent works, died in London, 1688, at the age of 60.
- J. F. OBERLIN, an eminent Pro-24. WILLIAM WILBERFORCE, born Ban de la Rocne, or Steinen.

 1759. He was for many years an active born 1740. His self-denying, benevolent, and Christian labours were carried on fifty-nine years. He testant pastor and philanthropist, of the

Dome.

CONGREGATIONAL UNION OF ENGLAND
AND WALES.

TRE Autumnal Meeting of the Union will be held in the town of Halifax, on Monday, the 18th of October next, and the three following days. The Rev. Dr. Alliott, of Cheshunt College, will preside over the session of the Assembly; the Rev. John Kennedy, of Stepney, will deliver the address at the public Devotional Meeting; and the Rev. Samuel Martin, of Westminster, will preach the aermon to the Union.

NEW COLLEGE, LONDON.

THE eighth Annual Meeting of the subscribers and friends of this Institution was held on Tuesday, June 29th, at the College, St. John's-wood. The chair was taken at one o'clock, by the Rev. Dr. Leifchild. The meeting was numerously attended, the large library being quite full.

After prayer by the Rev. J. Stoughton, the Rev. Dr. Halley, Principal of the College, introduced to the meeting Mr. Alfred Bourne, B.A., one of the senior students, whose essay on "Richard Baxter" had obtained the highest prize of books to students leaving, from the Selwyn Fund. Mr. Bourne proceeded to read his essay, omitting a few passages for want of time.

The Annual Report of proceedings was then read by the Secretary. The session had commenced on Friday, September 25th, with a special religious service at the Poultry Chapel, in connexion with the settlement of the Rev. Dr. Halley, as Principal and Professor of Theology. The number of students had been very encouraging. Whole number on the books as students for the ministry, 53; laystudents, 17; students from Regent's-park College, attending certain of the classes in New College, 12; total 82: being much larger than in any former Session.

Allusion was made to the recent death of the Rev. Dr. Henderson, formerly Theological Tutor of Highbury College. Bight students had obtained settlements in the ministry since the last anniversary:

—Mr. F. S Turner, B.A., as co-pastor with the Rev. J. Alexander, of Norwich; Mr. James Troup, M.A., as co-pastor with the Rev. John Arthur, at Helensburgh, near Glasgow; Mr. T. B. Noyes, B.A., at Creaton, Northamptonahire; Mr. H. Shrimpton, at Oakhill, near Bath; Mr. Johnson Barker, LL.B., at Bond-street Chapel, Leicester: Mr. James Jefferis, LL.B., at Sattaire, Yorkshire; Mr. John Bennett, at West Hartlepool; and Mr. J. M. Wilks, at Basingstoke.

The Burder scholarship had been awarded to Mr. A. Bourne, B.A. legacies for the foundation of additional scholarships had been received within the year-one of £1000, less duty, from the executors of the late Mrs. Yockney, and one of smaller amount from the executors of the late T. B. King, Esq. A large number of applications for admission has been received; but the ordinary income of the Institution being less than the regular necessary expenditure, the council are too often exposed to the danger of having to restrict the admission of candidates from a want of the means of supporting them. The number on the foundation during the session has been larger than usual. The subscription list has suffered from the commercial depression, though not so much as might have been feared. Death, as usual, has removed many of the supporters of the Institution. On the other hand, the receipts from lay students and from congregational collections have increased. Several churches now make annual collections for the College, while others have collected for it, on an average, once in every two or three years. An carnest appeal was made to the ministers who had been educated in New College to recognise their obligation for the benefit received within its walls, by using their influence on its behalf. The report concluded with a grateful acknowledgment of the Divine goodness in the past, and a hopeful anticipation of the future, in reliance upon the strength and wisdom which come from above.

The Professors reported the work of the session, and the results of the examinations in their respective classes.

The Secretary read the financial statement. Receipts, including loan of £200 from treasurer, £4,785 11s. 2d.; payments, £4,931 5s. 5d.

The Rev. J. C. Harrison moved the adoption of the Report; which was seconded by the Rev. P. J. Turquand, who acknowledged his own obligations as a former student of the college.

The resolution having been adopted, the venerable chairman proceeded to address the students with his accustomed energy and fervour.

The meeting was subsequently addressed by the Revs. J. Curwen, John Hall, Joseph Fletcher, Thomas James, J. Baldwin Brown, B.A.; H. Christopherson, and J. Remington Mills, Esq. The list of students who had obtained certificates of honour in the examinations having been read, and the presents of books to students leaving having been distributed by the chairman, Dr. Halley, in a few cordial words, moved, and C. E. Mudie, Esq., seconded a vote of thanks to Dr. Leifchild for his services in the chair.

LANCASHIRE INDEPENDENT COLLEGE.

THE fifteenth Sessional Anniversary of this Institution was held at the College on Thursday, the 24th June. The weather was favourable, and the attend-The Rev. Dr. ance was numerous. Raffles presided. The meeting was opened with singing and prayer; after which the reports of the gentlemen who had conducted the examination of the students were read. Considering the arrangement made on this occasion to secure thoroughness in the examinations by the appointment of a board to assist the examiners, the reports were highly satisfactory.

The services of the examiners, the Rev. R. Spence, M.A., of Dundee, Rev. R. W. Dale, M.A., of Birmingham, Rev. C. D. Ginsburg, of Liverpool, Professor Elliott, of Liverpool, and C. P. Mason, Esq., B.A., of London, having been duly acknowledged, Professor Rogers, who has recently entered on the Presidency of the the chairman, F. Underwood, Esq.,

College, delivered a very able address, which was listened to with deep attention.

The company then adjourned to the refectory of the College, where refreshments were provided. The Revs. Dr. Alexander, J. Kelly, C. D. Ginsburg, J. Gwyther, G. B. Bubier, G. D. McGregor, R. M. Davies, the professors of the College, and other gentlemen, took part in the day's proceedings. The feeling of interest manifested by the meeting was only equalled by that of similar meetings in the early history of this institution.

HACKNEY THEOLOGICAL SEMINARY, SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE fifty fifth Annual Meeting of this Society was held at Bishopsgate Chapel, on Tuesday, the 29th June. The Rev. James Sherman presided. Prayer having been offered by Rev. Thomas Timpson, a discourse on the "Theology of Christ's teaching" was delivered by Mr. Henry Sturt, being the essay to which the first Homes's Jubilee Prize for the present year had been adjudged.

The report was read by the Rev. J. Watson, and the abstract of the cash account by the secretary, showing a balance due to the treasurer of £59 4s. 8d. The meeting was addressed by the Revs. J. H. Wilson, Dr. Spence, Dr. Tidman, W. Woodhouse, E. Mannering, and J. R. Judson. The attendance at the meeting was good, and great interest was manifested in the engagements of the evening.

CONGREGATIONAL CHAPEL, OLD NORTH-AMPTONSHIRE.

THE jubilee of this cause was celebrated in connexion with its anniversary on Sunday and Monday, June 20th and 21st. On Sunday the Rev. H. B. Ingram, missionary from Berbice, preached two sermons. On Monday afternoon the jubilee sermon was preached by the Rev. James Hill, of Clapham. A public meeting was held in the evening, under the presidency of the Rev. E. T. Prust. The Rev. T. Noyes, of Creaton, offered prayer; and addresses were delivered by Revs. H. B. Ingram, T. Thomas, and James Mursell.

TOTTENHAN COURT CHAPEL.

A MEETING was held in this chapel on Friday evening, June 11th, at which a testimonial, including an elegant timepiece. was presented to the Rev. J. W. Richardson, the pastor. Mr. W. Hone, one of the senior deacons, presented the testimonial on behalf of the church, and stated that it was an expression of grateful feeling on the part of a united and affectionate people towards their beloved pastor, who had for fifteen years faithfully and efficiently served them in the Gospel of Christ.

BOND-STREET CHAPEL, LEICESTER.

On Wednesday, June 16, the Rev. Johnson Barker, LL.B., of New College, was publicly ordained to the ministry in the above place. The Rev. J. P. Mursell, of Leicester, read the Scriptures and offered up prayer. The Rev. Newman Hall, LL.B., of Surrey Chapel, London, delivered a discourse on the Principles of a Christian Church. Dr. Legge, of Leicester, asked the usual questions, to which Mr. Barker replied. The Rev. Thomas Toller, of Kettering, offered up the ordination prayer. The Rev. Dr. Halley, Principal of New College, delivered the charge. The Rev. James Matheson, of Nottingham, concluded the morn-

In the evening the service was opened by the Rev. R. W. M'All, of Leicester, after which the Rev. John Stoughton, of London, preached to the people. The Rev. John Sibree concluded with prayer.

ing service with prayer.

HOME AND SCHOOL FOR SONS OF MIS-SIONARIES, BLACKHEATH

THE annual distribution of prizes to the pupils in this institution took place on Tuesday, the 22nd inst. The chair was occupied by the Rev. James Sherman, who, since the removal of the institution to Blackheath, has taken the most affectionate interest in its welfare. After the boys had recited several pieces in Greek, Latin, German, and English, in a most creditable manner, satisfactory reports were read from the examiners, the Revs. S. Newth, M.A., of New College, J. C.

Harrison, of Camden Town, and R. H. Marten, B.A., of Lee; and the prises bestowed upon the successful competitors. Addresses were delivered to the boys by the Revs. H. Harbutt, of Samoa; W. Danson, of Vizianagram; R. H. Marten, and by the Chairman, who warmly congratulated the Committee and subscribers on the present efficient state of the school, and on the amount of good which has already been effected through its instrumentality.

OLD GRAVEL-LANE, WAPPING.

Ox Tuesday, June 16, the Rev. Alexander Graham was ordsined to the pastorate of the old Congregational Church in this place of worship. The introductory discourse was preached by the Rev. M. A. Henderson, of Claremont Chapel. The usual questions were asked by the Rev. James Bowray, of Shadwell. ordination prayer was offered by the Rev. J. E. Richards, of Coverdale Chapel; and the charge to the pastor and church was delivered by the Rev. John Kennedy, of The Rev. James Frame, of Stepney. Queen-street Chapel, likewise took part in the service. Mr. Graham enters on

RICHMOND, YORKSHIRE.

his work amidst considerable encourage-

On Tuesday, the 22nd of June, 1858, the Rev. H. Oakley was ordained over the Independent Church; the Rev. R. Jones, of Staindrop, read the Scriptures and offered up prayer; the Rev. W. Darwent, of Barnard Castle, then delivered the introductory discourse. Questions were asked, and the ordination prayer was presented by the Rev. W. Guest, of Leeds; the Rev. J. Reeve, of Morley, then delivered the charge. The Rev. W. Guest preached to the people in the evening.

TRURO.

THE new Independent Chapel in this town was opened for divine worship on Thursday, June 17. Two sermons were preached on the occasion by the Rev. H. Allon, of Islington.

On Sunday, June 20, the opening services were continued, and sermons were preached morning and evening by the Rev. J. Deniston, M.A., of Plymouth; and in the afternoon by the Rev. W. D. Tyack, of Truro. The services were all numerously attended, and the collections amounted to about £60.

The chapel is a neat and elegant structure, in the early decorated Gothic style, and designed to accommodate at present about six hundred persons. The entire building, including a large school-room and minister's vestry, cost £2,043, of which only £268 remain to be raised.

PORTLAND CHAPEL, ST. JOHN'S WOOD.

THE Rev. Robert Ferguson, LL.D., of Ryde, has accepted the invitation of the church at Portland Chapel, St. John'swood, to become their pastor, and will commence his ministerial labours there as soon as certain alterations and enlarge. ments which are in contemplation are completed.

LONG SUTTON, LINCOLN.

THE Rev. A. B. Attenborough, of Cheshuat College, has accepted the very cordial and unanimous invitation of the Independent Church and congregation at Long Sutton, and will enter upon his pastoral duties the first Sabbath in August.

MORSLEYDOWN, LONDON.

THE Rev. John Hopkins, of University College, London, and of Cheshunt College, Herts, and late of Halifax, has received and accepted a cordial and unanimous invitation to the pastorate of the church at Horsleydown, London, and commenced his stated ministry there on the first Sabbath of July.

A GOOD SUGGESTION.

Ix the letter of Mr. Joshua Wilson, which appeared in the EVANGELICAL MAGAZINE for this month, he states that a lady is willing to subscribe one shilling a week to the London Missionary Society, if 500 more will do the same. This is doubtless an excellent plan, but alone it is not sufficient. The great object should be to obtain a subscription list | and a means of grace to the soul. It is

that will cover all contingencies, which may easily be done by systematic efforts, and by fixing the amount of subscription low; as many, for example, would pay sixpence a quarter, if they were solicited and regularly called upon for it by a collector, who could not conveniently do

Many years ago, in the days of Matthew Wilks and John Hyatt, the committee at Tottenham-court Chapel had small missionary cards printed, stating the object, and requesting those who received them to insert the amount they were willing to subscribe. These cards were given to every person that entered the chapel on a Sunday morning, and collected the next. The plan proved most successful. Now, if a similar method was adopted by all the congregations connected with the Society, great results might be realised, as will be evident from the following calculation :-

500,000 at 6d. per quarter £100,000 500,000 at 1s. 200,000

£300,000

Now, such a body of small subscribers or half the number, would, with the annual subscriptions, legacies, &c., place the London Missionary Society in an elevated position with respect to kindred societies. G. P. L.

WEEKLY OFFERINGS.

Extracts from a communication by the Rec. J. Ross.

THE plan of a Lord's-day gift, of the full measure which grateful love can spare from the week's receipts, or from the weekly average of a quarterly, halfyearly, or annual income, as laid down by the apostle in his First Epistle to the Corinthians xvi. 1, 2, "On the first day of the week, let every one of you lay by him in store, as God hath prospered him, is now engaging deeper and more serious attention, and is happily being practised by hundreds of earnest Christians.

Its advantages above all other known methods should secure its universal adoption. It is an act of sacred worship, a frequent remembrance of mercies rcceived, and an incentive to give in the proportion in which they have been received. It is the presentation of only that which it is easy and delightful to give. It secures universal co-operation, by a just and safe measure from each for the most important objects. It meets God's claim first, as His supremacy dictates. It places all gifts on high and holy motives. It furnishes sufficient tion, or the adoption of any other plan in incentives and occasions to abstain from worldly conformity. It nourishes and expands generous dispositions and godlike character, by oft-repeated acts of loving bounty. Its practice would produce in the hearts of Christians the joy of conscious consistency, exhibit to the world the proof of their devotedness, and obtain from their glorified Lord and Redeemer the blessing of His approving love.

for the requirements of God's glory and cent. to the various institutions for which man's welfare, as the first grand claim on their receipts, every worthy object will be aided amply and cheerfully; and the money question will cease so much to absorb the time, distract the heart, and I thank you most cordially for introducweaken the testimony of both ministers ing the subject to our notice." and churches.

The blessing of God on the efforts shire, May 31st, 1858:—"I have lately which have already been made has taken the opportunity of conversing with induced a few Christian gentlemen to the members of the congregation respectinstitute a more extensive inquiry into | ing the working of the weekly offerthis subject, the results of which they ing.' I am glad to find that, after purpose bringing more definitely before nearly two years' experience of it, they the Christian church.

which the practice of the weekly offer- | tinues to be satisfactory, and we have ing has been attended with success, a now lost sight of our former methodscorresponding committee has been seat-rents, subscriptions, and quarterly appointed to act for the time being; collections. The weekly envelope meets including the Revs. Dr. Ferguson, C. all these objects. I have no recent in-Gilbert, W. Tyler, and J. Ross; who formation of its working in places where thus jointly commend the subject to the I have introduced it, but I believe it is candid attention of believers, and earn- | as satisfactory with them as with us. estly invite communications from those do not know of a single failure where the now engaged in working the plan, for envelope has been used." • future publication.

The following statements have been received :-

From the Rev. William Elliott, Epsom, May 25th, 1858 :- "It was adopted here, with the entire consent of all the members of the church, when the church was formed in January, 1857. So thoroughly are all here satisfied with the principle now, that no one would be listened to who would think of proposing its abrogapreference to it. We adopted it not only for the pastor's salary, but for all ecclesiastical purposes. Such a thing as 'a charity sermon, that is, a sermon followed by a collection for missionary or any other object, we never have."

Essex, May 22nd, 1858:-"You will rejoice with me when I tell you that we have given to our minister more the past three-quarters of a year, by 50s., than we did the whole of last year. Our When believers thus lay up privately | contributions are all increased 50 per we have collected at various periods; and at our only collection, which is for the Sunday Schools, we raised 50 per cent. more than we have done for twenty years!

From Rev. John Kay, Hanly, Staffordlike it. I have not met with a single To collect and arrange the cases in exception. The pecuniary result con-

[.] We are serry we have not room for other motor

THE

Missionary Magazine

AND

CHRONICLE.

SPECIAL FUND FOR THE PURPOSE OF SENDING TWENTY ADDITIONAL MISSIONARIES TO INDIA.

THE Directors most urgently renew their appeal to all classes of their constituents for their generous co-operation to accomplish this important object. They are happy to state that the amount already secured, exceeds TWELVE THOUSAND POUNDS; but this has been contributed by comparatively a small number of the Society's friends, and a large additional sum is still required fully to carry out the undertaking.

The Directors are constrained, therefore, to entreat the numerous members of the Society who have not yet responded to the appeal, to afford their kind assistance at the very earliest practicable period. It is hoped that those at whose disposal Divine Providence has placed abundance, will not fail to ponder the claims of India, and to contribute as God has prospered them, towards an object of such vast magnitude and importance. The Young also may render very important service in furtherance of the canse, by collecting smaller contributions by cards which have been prepared for that purpose, and which may be obtained on application at the Mission House. And the Directors trust that every Minister attached to the Society will be able, during the present Missionary year, in addition to the ordinary contributions of his people, to give a single Collection specially for India. By these varied means and by the help of all, the success of the proposal will be insured.

The Directors are truly thankful to state that the great Head of the Church has already raised up several suitable and well qualified Evangelists to strengthen and extend their Indian Missions; and of these, they expect that Six will embark for India before the close of the present year.

MISSIONARY CONFERENCE FOR SOUTHERN INDIA.

THE first Missionary Conference, consisting of the representatives of various Protestant Societies labouring in *Bengal*, and convened for the special purpose of promoting, by free discussion and united action, the Evangelization of India, met at Calcutta, in September, 1855. Encouraged by the interest excited, and the success which attended the proceed-VOL. XXXVI.

ings, on that occasion, the Missionaries of various denominations connected with the North-west previnces, assembled at Benares in January, 1857, for the like object; and, as in the former instance, the results were such as to strengthen the belief that no means could be better adapted for obtaining correct information as to the spiritual condition and requirements of India, for devising plans in furtherance of the Gospel, and for promoting a spirit of Christian harmony and co-operation among the agents of the various Evangelical Societies engaged in the work.

In accordance with these views, a third Missionary Conference, consisting of the representatives of five Protestant Evangelical Societies labouring in Southern India, was duly convened, in May last, at Ootacamund on the Neilgherry hills. The following extracts of a letter from the Rev. E. Porter, under date 19th May, contain a brief notice of the highly interesting proceedings on that occasion:—

"You have no doubt heard, ere this, from Mr. Sewell, of our Missionary Conference at this station, and of our visit to the hills for the purpose of attending it. It has been to us a time of refreshing, after our sad bereavement in February last, and I doubt not much spiritual and practical benefit to our various Missions will result from this meeting. Upwards of 30 Missionary Brethren from different parts of Southern India, belonging to five different societies, London, American, Church, Wesleyan, and German Evangelical, assembled in the Native Tamil Church at this station, and sat for fourteen days consecutively (two Sundays intervening) from half-past 10 A.M. to 4 P.M., discussing fully and freely all the most important matters connected with the welfare of our respective Missions, and the prosperity of the work of the Lord in this heathen land. I am thankful to say that all these important topics were discussed in the spirit of Christian love and forbearance. The chief topics brought forward were as follows:-Missionary Education, male and female; Vernacular Preaching-its great importance, and the best way of reaching the Hindoo mind; the Evidences of Christianity, and the best way of presenting them; also the best way of meeting the objections to Christianity brought forward by Brahmins and others; Vernacular Literature, and the kind of hooks most needed by our Native Christians and the Heathen, in the present state of the Hindeo mind. The Success of our

Missions, and the best way of insuring more. Caste, its origin, its influence on the native mind, and the best way of overcoming this. On this point the opinion of the Brethren was unanimous, not to admit it in any form to any of our Churches. The saying of the excellent Rhenius on this point deserves to be remembered: 'Wherever caste enters a Christian Church, the Spirit of God goes out of it.' The condition of our Native Christians was also discussed; how to elevate them temporally and spiritually; the importance of promoting a spirit of liberality amongst them, and teaching them to support their own pastors and teachers; the Government Scheme of Education-its serious defects and the indirect good it may have effected in leading some Hindoos to forsake the lying superstitions of their forefathers; all the Brethren of the Conference agreed to draw up and forward a petition to the Governor-General of India in Council, and to the Directors of the East India Company at home, praying earnestly for the introduction of the Bible into all their schools as the only means of promoting sound morality amongst the Hindoo youth of this heathen land; Missionaries and their relation to the Societies at home; the duty of the Churches of Christ to support the children of Missionaries and care for them, whilst their parents are engaged in doing the work of the Lord in this foreign clime. All these, and various other minor matters, were freely discussed, and the results will be shortly seen in the publication of a goodly volume, which is to be prepared by some of the members of the Conference at Madras, and which I hope in three months hence will be issued from the press.

"The Conference commenced each day's proceedings with reading the Scriptures and prayer, and concluded with the same. During the middle of our sittings, prayer was offered up for our respective Missions. Eight of the Brethren were located in a

parge house on the hills, and Mrs. P. was appointed as their caterer during their stay. We felt greatly refreshed by their company, and were very sorry when they left us for their stations two days after the Conference broke up. The Conference was concluded with a public breakfast and meeting, at which there was a good attendance, notwithstanding the unfavourable state of the weather."

COLONEL EDWARDES ON THE INFLUENCE AND WORTH OF CHRISTIANITY IN INDIA.

AT PESHAWUE in the PUNJAUE, a meeting was held in the month of April, for the purpose of raising subscriptions in aid of the Karen Missions, at which General Sir Sydney Cotton presided, and nearly 3000 rupees were at once contributed. Colonel Edwardes, to whose judicious measures the tranquillity of the Punjaub during the recent mutiny is in great part to be attributed, took a leading part in the proceedings, and in the course of his speech addressed to the meeting the following pungent remarks, which deserve to be well remembered by the Christian friends of India:—

" It is really painful to read the statements that are put forward so commonly in England to conceal facts; such as that there have been churches built in every large Station in India (the roofless one at Peshawar, probably included), that there are a large number of chaplains and three bishops, and a prospect of as many more—as if these ecclesiastical provisions for the European seldiery and officers of government had the sightest thing to do with the publication of the Gospel to the natives! To say the least dit, I am not aware of one public measure which England has stood forth as a Christian power in Hindoostan. Indeed, a kind of boast has been made of our neutality and impartiality—as if there ever said or ought to be an impartiality between d and evil, light and darkness, except to ablind man. And what has been the result? What has been the end of our aggrandizing legiand year by year with the empire of ledia, and never paying the equivalent? Why, the year 1857, which is simply an imd bankruptcy! The Hindooism and medanism which we have been afraid

to Christianize, has turned on us and struggled for the only thing we valued-political rule; and the English in India, in 1858, like men after some fearful earthquake, are now standing amid the ruins of their homes. I ask you if this is not true. And if so, what shall we say to these Americans who, with no imperial duties lying on them, have come across the seas to help in evangelizing India? We must admit that they have been doing our work; that, seeing a great field of labour which we too much neglected, they (without reproaches) have stepped in, like men of metal, and ploughed and sowed and reaped it for us. In doing this, the American Missionaries have, I maintain (whatever may be said by the advocates of neutrality), conferred on England lasting political advantages. Look back for a moment on 1857. Where has rebellion raised its head the highest? In Bengal, where there were fewest Native Christians, and in the Bengul army, whence a Christian convert was expelled as a matter of course. Where only has there been no mutiny and no rebellion? In Madras, where the Native Christians are

most numerous, and where they form a large section of the native army! Sir, this is a broad and undeniable fact, and it behoves us, as men of practical sense, to lay hold of it for future use. In future we know exactly how we stand in India. We may and ought to be very kind to both Hindoos and Mohammedans; we may and ought to find many

friends and loyal subjects for ordinary times among Mohammedans and Hindoos; but for the hours of real trial, for the crisis of our empire, taught by experience, let us reserve our implicit confidence for the men of our own blood, and the men of our own religion.

We can, in the last resort, rely on NONE BUT EUROPEAN AND NATIVE CHRISTIANS."

CHINA.

SHANGHAE.

THE recent hostilities at Canton, and the unsettled state of our political relations with the Chinese Government, have in no degree interfered with the labours of our Missionaries in the North. The following communication from the Rev. Wm. Muirhead, under date Shanghae, 1st April ult., will serve to show that the good work in that section of the field has been carried on with growing encouragement:—

"During the past six months there have been considerable changes in the Mission here. Dr. Lockhart, Messrs. Williamson and Edkins, have all left for England, and Mr. John has lately removed to a station in the country, about 100 miles distant, where he is labouring with much encouragement. Dr. Hobson, Mr. Wylie, and myself, remain at this place, and each is actively employed in his appropriate duties.

OPERATIONS IN SHANGHAE AND THE VICINITY.

"For several months of the past half year I was engaged chiefly in itinerating with Mr. John in different parts of the country, during which time Mr. Edkins resided at Shanghae, taking charge of the church and congregation assembling in the city chapels. Of his own labours Mr. E. has fully informed you, and of the results, in the accession of seven individuals to the membership of the Church. Since his departure, I have resumed my position here, and am wholly occupied with Missionary work in the immediate neighbourhood and several country stations. With the help of a Native Assistant the daily services in the city chapels are kept up without diminution, either in the number or the amount of attendance, while the interest among the people continues to be unabated. At both places we have

encouraging audiences from day to day, and many have been making inquiries about the truth. In the course of last month eleven persons were haptized into the profession of Christianity, and some of them have attained to a clear and satisfactory knowledge of the Gospel. Idolatry and the other vicious customs of their countrymen have been renounced, and they manifest an earnest desire, and, I trust, a sincere determination to give themselves wholly to the Lord. In regard to several in particular, I have had occasion to rejoice. One has been exposed to family persecution in consequence of his religious profession, but he continues to persevere, and seems resolved to hold on unto the end. Scarcely a day passes without some interesting and hopeful cases being presented. My constant aim is to preach Christ crucified, in all the simplicity and attractiveness of the great theme, and I see increasing proof of the deep, powerful impression it is calculated and able to produce. Nothing but the story of the Cross will win the hearts of these poor Chinese, and the arguments drawn and enforced from it, as to the evil of sin, the means of salvation, the duty of repentance and faith, and the privileges of believers, come home with an interest and force to the native mind, which has often delighted me, and awakened my

it thankfulness and praise to God for aifest blessings.

e importance and extent of the sphere ecupied renders this all the more ging. There are from 200 to 300 from different parts of the empire attendance at the two chapels, many am come frequently; and besides, In engaged in preaching in the streets city, while several Native Assistants ployed in distributing books in the d thoroughfares and on board the ma junks chartered to convey the d tribute grain to the north.

THE NATIVE CHURCH. ith regard to the Native Church, re not a few connected with it who to adorn their Christian profession, th by their consistent conduct and to do good to their countrymen, fureasing evidence of their being true rs of the Saviour. Others, again, n anxiety, and require to have the I and holy precepts of Christianity ly urged upon them. There are two Native Brethren who have long d with us in the Gospel, and who th zealous and able in the work of ng, whom it is intended to set apart specific office-one of them, Pwane, as the pastor of the Church here; er, Wong-tso-seng, as an Evangelist. rmer is a literary graduate of good g. After several years' study, as a and Native Assistant, he has attainn extensive knowledge of Scripture nd shows himself well qualified to 1 it to his fellow members in an solemn, and affectionate manner, se is greatly respected by all who nim. The other brother has been ed well tried in connexion with us, s been highly useful in different of labour. It is my wish and aim different Christian communities in ghbourhood and all around, and to Native Pastors there, in whom perfidence can be placed, while I shall a general superintendence over The designation of these two a will be the first step in the prosward movement.

EXTENSION OF THE MISSION.

" In the country about three miles from Shanghae, two Stations have been formed at some distance from each other. Several months ago, I was in the habit of visiting the hamlets in that neighbourhood every day, and conversing with the people on divine things. I was pleased on seeing the interest awakened amongst them, and the desire was generally expressed that I should open a place for preaching there. A convenient room being at hand, this was done, and many came to hear. As they became acquainted with the truth, and what it enjoined, a goodly number professed a determination to believe in Christ and observe his holy ordinances. One who had heard the Gospel for more than a year before, and seemed particularly earnest and active in the matter, was first baptized, and gradually others came forward in the same mannerin all twenty-four persons. They are for the most part in poor circumstances, but eugaged in ordinary country avocations, spinning cotton, making cloth, &c., and though their knowledge and faith are as yet weak, they are, I trust, sincere in their profession, and are regular in the observance of the means of grace. They are spoken of as much distinguished from those around them, and give evidence of an interest in the truth. One of the Native Teachers is residing in that part of the country, and constantly visits them at their own houses, as well as others not yet professing Christianity. He reports well of what he has seen and heard of them, while my Missionary Brethren and myself have the opportunity of meeting them at more stated times. Besides these, a number more are desirous of being baptized, and I pray that the work may go on improving in character and increasing in extent. It is all important that the villages and hamlets be well cultivated; for, however necessary it be to have a place in a large city like Shanghae, the people are less stationary, and less to be depended on in the city than in the country.

AN AGED CONVERT.

"The case of one of these converts is more than usually interesting. It is that of a female eighty-four years of age. On my visiting the preaching-room, she came in,

apparently in good health and spirits. It was the first time I remembered having seen her, though she had heard me before, while the Native Brothers had talked frequently with her, and had spoken to me about her as having apprehended the truth. I asked her if she believed in Jesus. She replied in an energetic manner, 'Yes, I do.' 'Do you know who Jesus is?' She said, 'The Son of the Heavenly Father.' 'What did Jesus come from heaven to do?' 'To die for sinners.' 'Where did he die?' 'On the 'And what became of him aftercross. wards?' 'On the third day he arose from the dead, and ascended to heaven.' 'What good did Jesus do by dying for sinners?' 'He died to save them from hell and take them to heaven.' 'Are you a sinner?' 'Yes, sir; my sins are heavy and great.' 'How have you sinned?' 'All my life long I have not worshipped God nor served him. 'Was that very wrong?' 'Yes, because every thing I have comes from him, and I ought to have thought of him and thanked him.' 'True; but as you say you are a great sinner, what do you think will become of you?' 'I deserve to go to hell; but I believe that Jesus died for sinners, and will take me to heaven.' 'Are you happy in

believing in Jesus?' 'I never was so happy all my life.' 'What about the happiness of your early days?' 'It was not to be compared with what I now feel.' 'What about the happiness of the Emperor, and of being rich in the world?' 'Oh, I don't want such happiness; of what use would it he to me? I only want Jesus to take me to heaven and make me happy.' 'True, my old lady : but tell me if you think much about Jesus?" 'Yes, I think about him from morning to night. I am engaged in doing a little household work, spinning cotton; but though I am eighty-four years old, I never feel tired like people of my age. My heart is always leaping for joy at the thought of what Jesus has done for me.' Thus the conversation went on for some time, and in no instance did she manifest the slightest hesitation. The questions I put to her were simple, though appropriate, and sufficiently searching, I thought, and were all most readily answered, and in such a straightforward, warm-hearted manner, that convinced me of her having understood and believed the truth. I felt happy in administering the ordinance of baptism to her at once, and also to another person who gave similarly pleasing evidence of trusting in Christ."

SOUTH AFRICA.

MR. MOFFAT'S JOURNEY TO MOBELEKATSE'S COUNTRY.

It was stated in our Number for April ult., that the Rev. R. Moffat had set out from the Kuruman at the end of July, 1857, to pay another visit to the great chief of the Matabele, to secure his concurrence in the establishment of the proposed new Missions on the Zambesi river, and that Mr. M., after passing through the territories of Secheli, chief of the Bakwains, and of Sekomi, chief of the Bamanguato, had arrived on the 8th of September within ten or twelve days from the country of Matabele. Taking up the thread of his narrative from that point, Mr. M. has supplied the following additional particulars, referring mainly to the incidents of the journey, and his arrival at Moselekatse's residence. The remaining portion of the journal, which has not yet come to hand, will describe the interview of the traveller with the barbarian monarch, and the success which crowned his Mission.

"I was glad," writes Mr. Moffat, "to find, on my return to the Kuruman, that les. M. had culled from my letters sent to her, what she thought would be interesting to the Directors. The last of these was seemed by a party of Lekatlong people, who were

returning from near the Shashe river, where they had been on a fruitless search for elephants.

THE JOURNEY CONTINUED.

"Parting with my friends after a very short interview, being necessitated either to hasten forward with the uncertain hope of finding water, or retrace my steps to where I had started that morning, I had only time to supply wants of which they (the party) were in urgent need. Having gone far to the east of my course, I turned to the direction of nearly north-west, in order to fall in with the most southern outpost of the Matabele. No one knowing a yard of the way, and buried in trees, I had recourse to my compass, as on my former journey, to thread my way through a rather dense forest, over fallen trees, rocky ravines, and hills, none of which were sufficiently high to enable us to look around for portions where the trees were more sparse. Very frequently the waggon had to stop till a road was cut through the trees. This excessively laborious mode of travelling continued till the sun set, when we found ourselves among high hills, with hopes of fluding water. The day had been extremely hot, while a deathlike silence pervaded the country, for we fell in with no kind of game nor saw a single bird, but occasionally crossed the marrow paths where lious had lately left their foot-prints. The wearied oxen were loosed from their yokes and fastened to trees, we being well aware that, if left to roam, they would wander in search of water. When this was done, every one laid them down on the warm earth, indifferent to everything in the world, but 'tired nature's sweet restorer,' although no one had tasted anything since sun-rise, except occasionally a drink of water. A cup of tea or coffee, which is always valued by African travellers, soon revived us, when the day's toils were rehearsed, and plans laid how we might the best get out of an unenviable situation. We read and prayed, and with thankful hearts retired to rest. Next morning at dawn every one was on his feet in search of water. After ascending hills and traversing ravines, in fruitless search, we returned by ones and twee to the waggon. The day began to get vary hot, and, there being no time to deli-

berate, we quickly got the waggon started, and proceeded on our laborious, thirsty, and circuitous course. The prospect at times seemed almost hopeless, in a labyrinth of hills and dense thickets; but stern necessity exerts a wonderful influence. It was evident that rain had not fallen in that part of the country for a long time, as not a blade of grass was to be seen, while in the open portions of the country through which we had passed, the fire had swept off every vestige of dry pasture. About one P.M. we descended the rugged steep to the bank of the Shashe river. As soon as the green trees which line its banks came into view, every one, more eager than another, got on the highest spot or rock within reach, to assure himself of the certain prospect of a drink of water. The instant we halted, away went oxen, sheep, dogs, and men, some heels over head, down the bank, to the sandy bed of the river, where cool and refreshing water was in abundance. After getting ourselves washed from the dirt and perspiration of nearly a week, and refreshed with a cup of coffee, we sat down on the grass, under the shadow of a spreading tree, where we spent an hour in reading the Scriptures, singing, and prayer. Every one appeared to feel deeply thankful. It could scarcely be otherwise, for it seemed impossible not to see that we had escaped many evils which threatened from every side. Had any part of the waggon broken down, or the oxen taken fright at the scent of the lion, and dashed it against trees or rocks, we should have been in an unpleasant condition without water. All were contented and cheerful, after lips and lungs were enabled to play, with reviving draughts of water. I read and expounded a portion of the 107th Psalm; and though in what might be called desert solitude, the haunts only of wild beasts, we all felt as happy and cheerful as language can well describe. While thus engaged, there moved in the umbrageous, overhanging trees, not many hundred yards distant, the lion, apparently equally sensible with ourselves of the sweets of the shadowing trees. A due estimate of our blessings and happiness can only be fully understood by comparison. After the toils of the past fortnight, we felt as if we possessed all that

we could desire. No one but a weary, worn out African traveller can enter into the feelings of one in our situation. We had been wearying ourselves in search of aid; we were disappointed; we had gone far out of our course - had passed through the haunts of the lion, hyena, and a species of rhinoceros, more to be dreaded than either -had traversed, at a season unusually dry, a forest and underwood where in general we could hardly see 100 yards beyond the spot on which we stood.

AN ALARMING INCIDENT.

"During the evening an event took place which might have been attended with very serious consequences. The oxen were being collected in order to fasten them to trees close to the waggon; the sun had just set. I had been writing down some observations, and stepped out of the waggon to assist, as my custom was on such occasions. I had not proceeded many steps in front of the oxen when they, having smelt the lion, rushed forward, and, before I had time to be aware of the danger, galloped over me, knocking me down to the ground with great violence. My head, striking the hard ground, stunned me so much that I was unable to rise. While three of my people were in pursuit to turn the terrified oxen, one came to my assistance, and enabled me to stagger to the waggon, where I reclined, with the feeling of one who had lost half his senses. As soon as I could use my legs, I descended to the water and bathed my head, till I felt that I was myself again, or nearly so. Having got the cattle secured, and commended ourselves to the care of our Heavenly Father, we retired to hed. I obtained some rest, but, being in the haunt of the howling byena, as well as that of the lion, a sound repose was out of the question. Next morning we were all ready to cross the broad sandy bed of the Shashe, and proceed on our journey. All the effects 1 felt were a stiff neck and the back of my head rather sore. We proceeded in the direction I had pointed out by compass, through an untrodden country, for human footsteps there were none. Gladly would I have reclined on my waggon couch, but necessity compelled me to shoulder the axe, to cut out a road for the waggon. After getting warm and perspiring plentifully, which, under a hot sun and among trees, soon follows the least exercise, we succeeded, after eight hours' travel, in reaching the Ramokhoabane river, where we found the small foot-print of a human being in the sand, and abundance of the rhinoceros. lion, hyena, tiger, gnu, quaggas, red-buck. &c. We cut down thorn trees, and made a cattle-fold strong enough to secure us a night's undisturbed repose; for if oxen are frightened so as to break through the thorny fence, they set off with the speed of racehorses, and no one can tell when they will be overtaken: in some cases never. After a rather inharmonious night's serenade, we arose, thankful for our safety, and proceeded on our course.

PIRST MERTING WITH THE MATABLE.

"The next day, diverging towards the right direction, through ravines and tortuous turnings of the reedy rivers, we came in sight of the long-looked for hills. After proceeding a considerable distance we sighted a man carrying a gun, who stared at us with more wonder than we did at him. One of our number, who happened to be in advance with loose oxen and three sheep, the remains of fifteen brought from Kuruman, prevented him making clean heels by calling out, that it was the waggon of Moshete. After mutual and cheerful congratulations, he conducted us to the residence of Mahuku, where I met with the first officer of the Matabele on my former journey. There was no small stir among the people, as I drew near and passed through the villages, stuck up in corners and defiles of a multitude of hills, many of which had a most fantastic appearance. All ages rushed to my waggon, and all exhibited unusual tokens of joy. This, I afterwards learned, arose from the people knowing the anxiety Moselekatse had recently manifested to see me, and the means he was then about to employ to accomplish that purpose. This information was to me most encouraging, and enough to make me forget past troubles. I had from the commencement of my journey committed my ways to Him in whose service I was engaged, and I had the fullest assurance that all would work together for good. Monyama, the Matabelian officer who congratulated me on my former visit, happened

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to be at this very post, and was foremost in enthusiastic expressions of joy at my unexpected appearance among them. the din of heathen congratulations had subsided, he, with a few Machaha (warriors), took me aside from what we should call vulgar ears, to express to me the joy Moselekatse would feel on hearing of my arrival, and to bear from me my wishes as to the time I intended to proceed to head-quarters, yet ten days distant, with an ox waggon.

RESTING IN THE DESERT.

" As we, man and beast, were very much fatigued, I resolved to remain three days including the Sabbath. I had intended to rest, and I got it, so far as bodily labour went, but the many visitors allowed very little time for the mind to repose; but it was impossible to feel cross while so many were manifesting the pleasure they felt at seeing me once more. When I left Kuruman, close application to study had so debilitated me that mole-hills were mountains. During the journey, notwithstanding all my exposure to damp, draughts, and physical labour, I felt a return of my wonted strength. Here, however, for two days I was poorly, but, with the dawn of Sabbath morning, I felt as usual, and it was with no little pleasure that I was able to address a large company on the great concerns of man's salvation. Nearly all these dwellers of the rock understand the Scchuana language; so that I felt quite at home during the Sabbath, as well as evening services. But oh! how dark and ignorant they are! To tell them of a God is like telling them of a nonentity, or something which vulgar minds are not capable of understanding. There were, howeter, among them those who had heard me before, and had now some knowledge of eternal realities --- a strange and bewildering subject to the uninstructed native mind.

MISSIONARY INFLUENCE SUCCESSFULLY EXERTED IN THE CAUSE OF HUMANITY.

"In the course of the evening I was thankful to God to hear the following information, which had been picked up by Hans, and which he heard from the Matabele and Bamanguato before my arrival. It is not Moselekatse alone, but the Matabele in general, that long for another visit from me. They say that every visit has been of service to them, especially the last; that the Matabele had themselves heard what I had taught, and that my teaching had made Moselekatse more lenient and forgiving, and influenced him greatly to modify some of his severe measures; and that he had raised many of his subjects to become Mantoto (men) i. c., allowing them to wear a ring on their heads, and marry; that altogether his kindly deeds had produced general pleasure, and that their only wish was, that I might not relax in my counsels, that he may become better still. On this account, the public are as anxious, as such a deeply degraded and awfully wicked people can well be, for my safety and success, convinced as they seem to be that the object of my visits is not the interest of one individual, but of all. This is something in the cause of humanity, which, let us hope, will lead to results of infinite importance to the enslaved Matabele, whose only God is Moselekatse. Besides, who is there who will not rejoice to see the iron, and often the ensanguined sceptre, gradually being transformed into the shepherd's crook? Let us thank God and take courage. His arm is not short, nor His ear become heavy. Everything which has reference to long established national customs among such savages, requires to be touched with the greatest delicacy, lest an attempted cure be worse than the disease itself. I tried again and again, on my last journey, to impress the despot's mind with the importance of abolishing the stern law under which so many groaned, and the carrying out which had swept off to the eternal world many who might yet have been valuable subjects and supporters of his in-His well-known attachment to terests. me, and the magnitude of the object aimed at, dispelled all fear while giving free expression on points which, if they had been but only whispered in his ear by his greatest favourite, would have consigned him, and probably his family also, to be impaled or hung up by their necks to the branch of a tree. Of course, it required extreme caution to attempt to influence him to abrogate a law which had been stereotyped in the nation from time immemorial; but a sense of duty urged me, and my last request, when his heart seemed tender at bidding me faxewell, was that he might allow his Machaha and Lintempi to marry.

ARRIVAL AT MOSELEKATHE'S RESIDENCE.

"On the 14th September, Monday, we started early from Makhabi or Mahuku's place, and proceeded along the same road I went on the former journey. I selected the best of my wearied and meagre draught oxen, and left the remainder to rest and get strong till we should return. We went along briskly, with plenty of attendants, with whom we might easily have dispensed, especially at meal times, as our larder was but poorly supplied, from the scantiness of game, which was not very agreeable to those who considered meat and beer as the very top of the best of eatables. We passed by some villages of the Makalcha, aborigines of the country, but now subject to Moselekatse. I was surprised to find so many of them speak the Sechuana language, their own differing considerably. They were extremely sociable and kind, and I daresay thought me so too. They live in constant fear of the Matabele depriving them of their children, to keep up and increase the number of Moselekatse's warriors. They had not seen me before, having lived at a distance at the time of my last visit; but my name was familiar to them from that time.

"On the 26th September, after about five hours' driving with the king's royal ne'er-do-

weel oxen, we reached the residence of his Majesty, two days' journey farther to the north east of his former residence. On my entering his residence, he stretched out his hand and gave me a hearty welcome, accompanied with many expressions of the great joy he felt on seeing me once more. I found that, from the time I last saw him, he had continued to enjoy good health, and the use of his limbs, till about two months ago, when his ankles and knees became gradually weak, till he could no longer walk, and was obliged to be removed by some of his wives, who are always in attendance. While sitting in his arm-chair, he looks as if he ailed nothing; and I believe he has not suffered auything in his general health. The following day being Sabbath, I held Divine Service in the morning, with my people, while a number of the Matabele who understood the Sechuana language, attended. I spent some time with his Majesty in his own premises, as he is no longer able to appear in a public fold. I tried to improve the season to the best of purposes; but his mind vacillates so much, that it is difficult to get him to listen with attention, while there are constant interruptions from reporters arriving from different parts of his kingdom. I was, however, gratified to find that his mind was comparatively prepared for plans which, I informed him, I intended shortly to lay before him."

OUTBREAK OF HOSTILITIES BETWEEN THE BOERS OF THE ORANGE FREE STATE, AND THE BASUTOS.

In regard to this lamentable contest, we can at present only give the facts so far as they have transpired, without offering any decided opinion as to the origin of the quarrel, although the relative position of the parties seems to render it unlikely that the Basutos would afford just ground of offence to their powerful and ambitious neighbour. In the meantime, while deeply deploring the sacrifice of human life, and the anxiety and suffering to which our friends of the French Mission have been exposed, we would cherish the sanguine hope that, through the timely mediation of Sir George Grey, the excellent Governor of the Cape Colony, peace may be speedily restored.

The following particulars are extracted from the "South African Commercial Advertiser and Cape Town Mail" of the 21st May ult.:—

44 By the last mail steamer, the ' Dane,' information was forwarded of the outbreak of serious hostilities beyond the colony, between the Boers of the Orange Free State, the relinquished 'Sovereignty' of Sir Harry Smith, and the Basutos, under the Chief Moshesh. Although not, as yet, endangering the colony, which continues to maintain a strict neutrality, the fierce and desperate struggle between these two parties has naturally occasioned much disquiet and anxiety on the part of large classes of the colonial inhabitants, many of whom are related in various ways to the Free State Boers. Two Besuto towns, with the French Mission Stations, Beerseba and Morija, have been destroyed. The Missionaries, Messrs. Roland, Arbousset, and Mader, lost the whole of their property, and barely escaped with their lives. The Boer army advanced some distance into the Basuto country, and several battles seem to have taken place, with what result exactly we have no distinct information. The Basutos, though greatly outnumbering the Boers, seem to have generally

given way, and fallen back towards the great natural fortress, Thaba Bosigo, where Moshesh commands in person. In the meantime, parties of Basutos, getting into the rear of the Commando, entered that portion of the Free State near the border, and burnt a number of farm houses, sweeping off large quantities of cattle, and destroying much valuable property. The families of the absent Boers, fled in great distress towards the colony. On intelligence of these events reaching the Commando, it seems that some of the farmers were for returning, while others determined to continue the war, and the last accounts represent the leaders as disunited among themselves. At the urgent request of the President of the Free State, Mr. Boshoff, Sir George Grey has, with the assent of the Colonial Parliament, undertaken to act as a friendly mediator between the parties, the Parliament having, however, distinctly expressed its determination not on any account to allow the colony to be involved in the war."

PROFESSOR SEDGWICK ON MISSIONS.

To Dr. Livingstone's "Cambridge Lectures," edited by the Rev. William Monk, is prefixed a prefatory letter by Professor Sedgwick, containing some raluable remarks on Dr. L.'s labours and discoveries in Central South Africa. In the course of his remarks, the venerable Professor takes occasion to vindicate the cause of Missions from the injurious and malignant attacks of its enemics. Happily, the beneficent effects of the spread of the Gospel in heathen lands, are now so well ascertained as to render such attacks comparatively harmless; but it is, nevertheless, very satisfactory to have the warm and decisive testimony of this distinguished Christian philosopher, to the value of the labours of the devoted men who have gone to the ends of the earth to instruct and evangelize the multitudes of our race, sunk in moral debasement and helpless ignorance.

"I remember well," observes Professor Seigwick, "the mockery and ribaldry—seasoned with pungent wit, and spiced with words which, if they helped to raise a laugh, served also to raise a blush on the modest check—by which a party of humble Missionaries, who went out to the islands of the Pacific in the early years of this century, were held up to open acorn in some of the

most popular works of that period. These Missionaries were not learned men; and some of them may have imperfectly known their own strength, and ill counted the cost of what they undertook. But they were earnest men, and not to be put down by the wit and mockery of those who had done, and were willing to do, nothing for the civilization and instruction of the licentious in-

habitants of those beautiful islands. The Missionaries persevered against scorn and ill-bodings; and before many years were over, their labours were blessed; and they christianized the islands to which they first shaped their course; and their goodly victory was, under God, followed by one of the most rapid advances in civilization, of which we can find an account in the moral records of the present century. If some of the fruits of this holy triumph have fallen short of expectation, and have not been allowed to ripen, that misfortune was not the fault either of the Missionaries or the natives, but was the fault of stronger men who, without a plea of law or justice, invaded and beat down the inhabitants by force of arms, and drove away their Christian teachers. Wisdom is approved of her children; and from this good band of Christian labourersonce so much mocked and scorned by writers of great power and skill-have arisen works we may with truth call philosophical; which have advanced the cause of physical science; cast a good light upon the history of a very interesting section of the human family; and added a goodly chapter to the religious literature of the present day.

"Just in the same manner, and, I am sorry to say, unchristian spirit, some of the most popular writers of this time-men who have delighted us by their public works of fiction, and done some service to the cause of humanity and justice, national taste, social freedom, and brotherly love-have thought fit to blight their laurels by frequent and hasty scoffings at honest acts of public zeal for the instruction of the poor natives of heathendom. They write as if every man must be a brain-heated fanatic, who stands up on a public platform to plead for his fellow-creatures in distant lands; and as if every woman who goes to listen to him and desires to help him, must needs be a simple dreamer, a slattern, a sorry housewife, and a bad mother. Such gross caricatures, if they prove nothing else, are a proof of vulgar taste, and may help to do some mischief; but they partly carry with them their own antidote, for they are nauseously false and

ridiculously untrue to nature. Who ever doubted that there are, and ever will be, great follies even among good men? There will be found at all times men who talk of goodness, and make a show of it, without loving it for its own sake. Such men are the chaff which the blast of ridicule might, perhaps, winnow from the corn. But our Bible tells us not to be in too great a burry to divide the good part of the crop from the bad-rather to leave the separation to an unerring hand; and as for ourselves, it tells us to hope all things, and to live in charity with our neighbour. A man who pleads honestly (and wisely too) for a cause in which his heart is warm, but for which his hearers have no sympathy, may perchance appear to them to be acting and talking like a fool, while he is speaking the very words of truth and wisdom. Let us keep down our mockery, and try gravely and honestly to look society in the face; and we shall most certainly see, that among men and women of every gradefrom the highest to the lowest-who have felt true love for their fellow-creatures both at home and in heathendom, and have proved it by efforts for their instruction in the lessons of the Gospel, are to be found some of the best patriots, some of the most highminded men and best clergymen, and many of the best daily fire-side models of social duty and domestic love.

"The preceding remarks do not apply to the Church of England only, but to every other Christian church, whatsoever may be its name, of which the members believe is the promises of the Gospel as the ground of their hopes, and take its commands as the rule of their life. While such men are doing the good work of Christian love among the heathen, we pray, with all our hearts, that God may speed them well, without stopping to inquire into the Covenants they may have signed, the synodal confessions they may have published, or the outward forms of polity they may have chosen. A man may surely join in such a prayer without forfeiting one iota of his loyalty, or abating one particle of his active duties, to his own church and country."

DEPARTURE.

Rev. Holloway Helmore, Mrs. Helmore, and part of their family, embarked at Southampton, for Cape Town, en route for Central South Africa, July 5th.

ARRIVAL IN ENGLAND.

Mr. H. J. Hirschberg, Medical Missionary, and Mrs. Hirschberg, from Amoy, China, July 6th.

ACKNOWLEDGMENTS,

The thanks of the Directors are respectfully resented to the following, viz.:-

For Rev. George Hall, Madras. To the Forest
Cate Ladies' Missionary Working Association—For a Case of Useful and Fancy
Articles.

Re Mrs. Porter's School, Madras. To the
Ladies of Great George Street Chapel,
Liverpool—For a Case of Useful Articles.

Re Rev. J. B. and Mrs. Coles, Bellary. To the
Carr's Lane Missionary Working Society,
Birmingham—For a Box of Useful Articles.

Je Bev. J. J. Dennia, Nagercoil. To the Female
Missionary Working Association, Surrey
Chapel—For a Box of Useful Articles.

Je Mrs. Parker, Calcutta. To Miss Hawkes,
Newport, Isle of Wight—For a Box of Useful
Articles.

www. J. J. Dwania, Ragercoil. To the Female Missionary Working Association, Surrey Chapel—For a Box of Useful Articles. Fw Mrs. Parker, Calcutta. To Miss Hawker, Newport, Isle of Wight—For a Box of Useful Articles. Re Mrs. E. Porter, Cuddapah. To the Ladies' Working Society, Congregational Church, Backheath—For a Box of Useful and Ornamental Work.

Iw Mrs. Addia, Coimbatcor. To the Carr's Lane Missionary Working Society, Birmingham—For a Box of Useful Articles.

Iw Mrs. Campbell, Bangalore—For a Box of Cotton Cloth, &c., value £12.

Iw Ew. B. Lewis, Santhapooram. To the Rev. G. D. Cullen, Edinburgh—For a Box of Hooks.

Iw Mrs. Macartney, Bellary. To Mrs. Willspirtol—For a Box of Useful and Ornamental Work.

Iw Ew. W. J. Gardner, Jamaica. To Bunyam Hesting Missionary Working Party, Eedful—For two Boxes of Clothing and Fancy Articles, value £33.

Iw Rev. Duncan Fletcher, Jamaica. To Mrs. Missionery.

Iw Mrs. Clarka, Jamaica. To the Young Ladies' Working Society, Bishopsgate Chapel—For a Box of Clothing and Useful Articles.

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Iw Rev. R. Helmore, South Africa. To Mrs. Payes and the Juvenile Auxiliary, Cuckfield—

Unfal Articles.

To Bor. H. Helmore, South Africa. To Mrs.

Two Bor. H. Helmore, South Africa. To Mrs.

Two and the Juvenile Auxiliary, Cuckfield—

For a Parcel of Clothing. To Mrs. Unwin

mal Ladies of Lion Walk Chapel, Colchester—

For a Bale of Clothing. To Miss Norton.

Cales.—For a Parcel of Pincushions. To
Bor. R. F. Fisher, Flisk, Cupar, Fife—For a

Fur of Clothing and Useful Articles. To

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in the East—For a Box of Clothing and

Useful Articles, value £10. To Friends a Hanover Chapel, Peckham—For a Box of Useful Articles.

For Rev. R. B. Taylor. To the Missionary Working Society, Beceles—For a Box of Useful Articles, value £20. To the Marlborough Chapel Ladies' Working Society—For a Tackage of Useful Articles; also to the Senior Girls' Clars of Sunday School—For 37 Garments. To the Sunday School—For 37 Garments. To the Sunday School—For 37 Garments. To the Sunday School—For 37 For a Box of Clothing, &c., value £20.

For South Africa, New Mission. To the Missionary Sewing Party, Crescent Chapel, Girls' School, Liverpool—For a Box of Clothing. To Messrs. Taylor, Brothers, Shefileld—For a Case of Saws and other Useful Tools, To a Well-wisher to the Cause—For eight Parcels of Cotton.

For Rev. W. Rosa, Lekatlong, To Rev. R. F. Fisher, Cupar, Fife—For two Cases of Useful and Valuable Articles.

For Rev. W. H. Sykes, South Africa. To Friends at Queen Square Chapel, Brighton—For Material for Industrial Work.

For Rev. J. McKensie, South Africa. To Mrs. MeNeil, and Mrs. Guthrie, Elgin, and other Friends—For a Case of Clothing and Useful Articles.

Friends—For a Case of Clothing and Useful Articles.
For the Natire Teacher, Gasebonie Moffat, Lekatlong. To the Ladies of the United Presbyterian Church, Moffat, per J. McMillan, Esq.—For a Box of Clothing and Useful Articles.
For Rev. R. Birt, Peelton. To Mrs. Holdsworth, Mile End—For a Box of Clothing; to the Young People of the Rev. Dr. Ferguson's Congregation, Rvde—For a Box of Clothing; To the Young People of the Rev. Dr. Ferguson's Congregation, Rvde—For a Box of Clothing.
For Rev. T. Powell, Tutnila. To the Marlborough Chapel Sunday School—For a Supply of Cotton for Clothing.
For South Sea Mission. To the Young People of the Rev. U. B. Randall's Congregation, Wareham—For a Box of Clothing.
To Mrs. Keyworth. Reading—For a Parcel of Books; to J. T. Molesworth, Esq.—For two Copies of the "Memoir of Rev. R. Neebit," and two Copies of Clarkson's "Christ and Missions." Sent to South Africa.
To W. P., Hoxton; to Mrs. Mollett, Newport; to J. Mol); to S. Fletcher, Esq., Manchester; to Mr. F. Jones, Sheffield; to Mr. W. Bennett, Bath; to Mrs. Eddowes; to Miss S. Appleton, Petornfeld—For Volumes and Numbers of the Evangelical and other Magasines, Reports, &c.

The Rev. W. Moody Blake begs to acknowledge, with sincere thanks, the sum of £29 4s. 1kl., and a variety of Useful Articles, from Friends in Bristol, Enfield, Wallingford, and elsewhere.

Mrs. Addis, of Coimbatoor, begs to acknowledge, with best thanks, the receipt of the following:—

A Box of Useful and Fancy Articles, value £11 15s. 6d., from the Misses Craig, Miss Ames, and Young Friends.

A Parcel of Useful and Fancy Articles, value £6, from M. A. F., Holloway.

The Rev. J. Jones, of Maré, South Seas, returns his grateful thanks to the following, for their kind Contributions:—

Friends at Leigh Sinton—For a Box of Clothing and Useful Articles; value £15; Friends at Brighton, per Rev. F. Soden—For a Box of Clothing and Useful Articles; British and Foreign

School Society—For a Box of Slates; the Rev. W. A. Lind, Rurutu—For a Box of Clothing, School Materials and Books; the Sabbath School Girls', Pitt Street, Sydney, per Miss E. Jonas—For Rox of Clothing and School Materials; Friend at Richmond, Victoria, per Rev. J. P. Sunderland—For Sashes for School Room; Friends at St. Pasla, Worcester—For a Mill for Mrs. Jones's Boarding School.

Also for the following, for Messrs. Creagh and Jones:—

Also for the following, for Messrs. Creagh and Jones:—
Friends at Richmond, Victoria.—For a Box of Clothing; Friends at Sydney.—For a Box of Clothing and Calicoce, a Package of Irozmongery, and a Box of Soap; the Messrs. Thompson.—For two Boxes of Stationery, Books, and Irozmongery, Sabbath School, Pitt Street, Sydney.—For a Eco of Stationery. of Stationery.

MISSIONARY CONTRIBUTIONS.

From 26th April to 14th July, 1858, inclusive.

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FOR AUGUST, 1858.

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THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle,

FOR SEPTEMBER, 1858.

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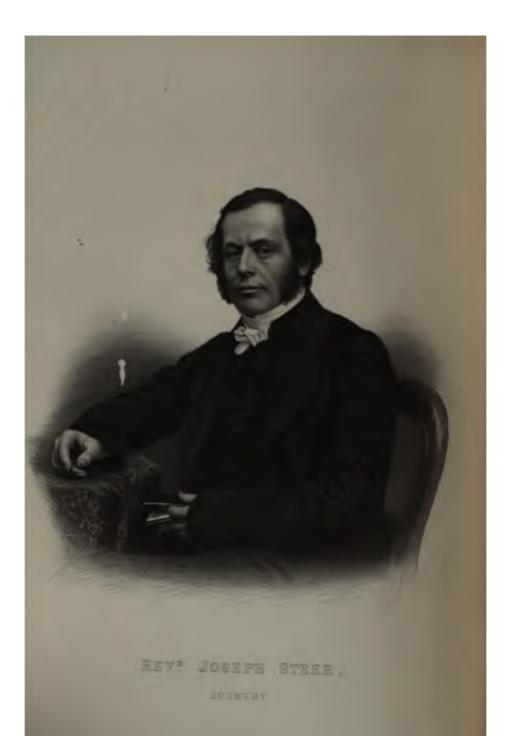
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THE



EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1858.

THOMAS BENTHAM.

Few things in the history of the church have been more signally demonstrated, than the utter inefficacy of persecution to suppress religious opinion.

It may have apparent success in the diminished numbers and concealed profession of the persecuted, but it only concentrates the conviction which it circumscribes. False-hearted, superficial, and cowardly men, like Bird and Bust, and West, Ridley's steward, may apostatize, to feel afterwards a consuming remorse, as in the case of the last of these, of whom we are told "that when he had relented, and said mass against his conscience, he shortly after pined away and died for sorrow." But what the persecuted church may lose in numbers and visible profession, it more than gains in genuineness and strength. Principle is tested and proved even to the consciousness of its possessor, and fidelity to Christ comes to be also honour and heroism towards men. Moreover, latent sympathies for conscientious and patient sufferers are awakened, convictions are wrought, and, with that strange fascination which | than Argus, and more cruel than Nero, attracts men towards peril, conversions, the church of God was again restored are multiplied; and thus the almost entire and uniform result of persecution has ex- its parts. pression in the proverb, "Tho blood of dispersed by the attacks of its enemics, the martyrs is the seed of the church."

sanctity and consolidation of the early church than its local and imperial persecutions. And it may well be doubted whether even the peaceful and uninterrupted presence of European missionaries would have secured to Christianity in Madagascar so deeprooted and healthy a growth as its eighteen years' persecution.

We are not surprised to read, therefore, that during the whole of Mary's bloody and inglorious reign, a congregation of faithful men maintained their Protestant faith and worship in the very heart of her metropolis; and that neither the unscrupulous power of her commissions, nor the ignominious cunning of her spies, nor the wanton cruelties and brutalities of the torturechamber and the stake, could terrify or extirpate them. "Although the church seemed at first to be entirely overthrown, and the godly were dispersed in every quarter, yet a congregation of some importance collected itself at London, chose its ministers by common consent, appointed deacons, and in the midst of enemies more sharp-sighted entire and, in a word, complete in all And though it was often and a very great number of its members Nothing probably tended more to the perished at the stake, it nevertheless

grew and increased every day." "Notwithstanding these persecutions, and that very few of the ministers remained, being either burnt or fied, yet the Protestants in London had very frequently their assemblies; and sometimes, for want of preachers of the clergy, laymen exercised. Among these I find one old Henry Daunce, a bricklayer of Whitechapel, who used to preach the gospel in his garden every holy day, where would be present sometimes a thousand people."

The history of this congregation is one of the most romantic episodes of this terrible persecution. John Fox, in his own quaint and inimitable way, thus narrates it:—

"No less marvellous was the preservation of the congregation in London, which, from the first beginning of Queen Mary, to the latter end thereof, continued, notwithstanding whatsoever the malice, device, searching, and inquisition of men, or strictness of laws, could work to the contrary. Such was the merciful hand of the Lord, according to his accustomed goodness, ever working with his people. Of this great bountiful goodness of the Lord, many and great examples appeared in the congregation which I now speak of. How oft and in what great danger did He deliver them. First at the Blackfriars, when they should have resorted to Sir Thomas Carden's house, privy watch was laid for them; but yet, through the Lord's vigilant providence, the mischief was prevented, and they delivered. Again, how narrowly did they escape about Aldgate, where spies were laid for them; and had not Thomas Simson, the deacon, espied them, and bid them disperse themselves away, they had been taken. . . Another time also, about the Great Conduit, they passing there

through a strait alley into a clothworker's loft, were espied, and the shcriffs sent for; but before they came, they, having prior knowledge thereof, immediately shifted away out of the alley, John Avales alone in the Mercers' chapel staring at them. Another like escape they made in the ship at Billingsgate, belong to a good man, Leigh, where in the open sight of the people, they were congregated together, and yet, through God's mighty power, escaped betwixt Ratcliffe and Rotherhithe in a ship called 'Jesu's Ship.' Twice or thrice they assembled, having there closely, after their accustomed manner, both sermon, prayer, and communion; and yet, through the protection of the Lord, they returned, though not un-espied, yet untaken. Moreover, in a cooper's house in Pudding-lane, so near they were to perils and dangers, that John Avales, coming into the house where they were, talked with the goodman of the house, and, after he had asked a question or two, departed; God so working, that either he had no knowledge of them, or no power to apprehend them. But they never escaped more hardly than once in Thamesstreet, in the night-time, when the house being beset with enemies, yet as the Lord would, they were delivered by the means of a mariner, who being at that present in the same company, and seeing no other way to avoid, plucked off his slops, and swam to the next boat, and so rowed the company over, using his shoes instead of oars; and so the jeopardy was despatched. I have heard of one, who being sent to them to take their names, and to espy their doings, yet, in being amongst them, was converted, and cried them all mercy. What should I speak of the extreme and present danger which that godly company was in, at the taking of Master Rough their minister, and Cutbert Symson their deacon, had not the Lord's providence given knowledge before to Master Rough, in his sleep, that Cutbert Symson should leave behind him at home the book of

Zurich Letters, Reign of Queen Elizabeth, p. 302. George Withers to the Elector Palatine.

⁴ Strype's Memorials of Cranmer. Book 111. chap. 17.

their names, which he was wont to carry about with him."*

This church of the persecuted, thus marvellously preserved, consisted sometimes of forty, sometimes of a hundred, and sometimes of two hundred members; and the remarkable thing is, that towards the end of Mary's reign, and as the persecution grew hotter, it greatly increased. During Mary's short reign of five years, this wandering flock had as many pastors. First, Master Scamler, afterwards Bishop of Peterborough, whence he was translated to Norwich; then Thomas Foule; after him Master Rough, the friend of John Knox, afterwards burnt at Smithfield; then Master Augustine Bernher, who resided with practise what he had learned; for he Latimer, witnessed his martyrdom, and collected and published his sermons; and lastly, Thomas Bentham. The chief place of their worship was the suburban village of "Iseldon" (Islington). At Islington, in 1567, John Rough, who had been obliged to flee to Friesland, became their pastor. "On the 10th day of November, he arrived in London; where hearing of the secret society and holy congregation of God's children there assembled, he joined himself unto them, and afterwards being elected their minister and teacher, did continue most virtuously exercised in that godly fellowship, teaching and confirming them in the truth of the gospel of Christ."

"But on the 12th of December, he, with Cutbert Symson and others, through the crafty and traitorous suggestion of a false hypocrite and dissembling brother, called Roger Sergeant, a tailor, were apprehended by the vice-chamberlain of the queen's house, at the Serecen's Head, in Islington, where the congregation had then purposed to memble themselves to their godly and accustomable exercises of prayer and hearing the word of God; which pre-tence for the safeguard of all the rest they yet at their examinations covered and excused by hearing of a play,

that was then appointed to be at that place."*

A little before this, on the 17th of September, Richard Rath, Ralph Allerton, James Austen, and Margaret Austen, members probably of this congregation, were all burned in one fire in Islington. Rough saw the burning of another Austen in Smithfield, a little before; and on returning home, he met with one Master Farrar, a merchant of Halifax. "I have been," said he, "where I would not for one of mine eyes but I had been." "Where have you been?" said Master Farrar. "Forsooth," said he, "to learn the way." On the 21st of December, he had to was carried to heaven in the same fiery chariot, and from the same place; having written from Newgate, two days before he suffered, a noble letter to his congregation, which is preserved by Foxe.

On the 27th of June following, "secretly, in a back close in the field by the town of Islington, were collected and assembled together a certain company of godly and innocent persons, to the number of forty men and women, who there sitting together at prayer, and virtuously occupied in the meditation of God's holy word, first cometh a certain man to them unknown, who looking over unto them so stayed, and saluted them, saying, that they looked like men that meant no hurt. Then one of the said company asked the man if he could tell whose close that was, and whether they might be so bold there to sit. 'Yea,' said he, 'for that ye seem unto me such persons as intend no harm,' and so departed." But within a quarter of an hour, this plausible stranger returned with the constable of Islington and a company of armed men, and apprehended them, taking them first to the house of some local magistrate, and then before before Sir Roger Cholmeley, Lord Chief Justice of the Queen's Bench, by whom twenty-seven

Foxe, Book XII., A.D. 1558.

^{*} Foxe. S. also Neal's Puritans, chap. iii. A.D. 1558.

of them were committed to Newgate; of these, after seven weeks' imprisonment, during which they were promised their liberty if they would hear a mass, thirteen were burnt; seven in Smith-Thomas field, and six at Brentford. Bentham was then their pastor. He was a Yorkshireman, born at Sherbourn, in 1513. He had been educated in Magdalen College, Oxford, and during Henry the Eighth's reign had reluctantly worn the mask of popery. On the accession of Edward the Sixth, he avowed himself a Protestant, for which he was deprived of his fellowship by Mary, and had to flee to Basle in Switzerland, where he preached to the English exiles in that city. was a very pious man, a zealous re-former, and an accomplished scholar, especially in the Hebrew language.

Bentham's escape was very remark-It must be given in Foxe's words. He was present while the seven members of his congregation were burning in Smithfield. A proclamation from the queen having been twice read, "straitly charging and commanding that no man should either pray for them or speak to them, or once sav, God help them. It was appointed before of the godly there standing together, which was a great multitude, that so soon as the prisoners should be brought, they should go to them to embrace and comfort them; and so they For as the said martyrs were coming towards the place in the people's sight, being brought with bills and glaves (as the custom is), the godly multitude and congregation, with a general sway, made toward the prisoners in such a manner that the bill-men and the other officers being all thrust back, could nothing do, nor anything come nigh. So the godly people meeting, and embracing, and kissing them, brought them in their arms (which might as easily have conveyed them clear away) unto the place where they This done, and the should suffer. people giving place to the officers, the proclamation, with a loud voice, was read to the people, containing (as is before said) in the king and queen's name, that no man should pray for them, or speak a word unto them, &c. Master Bentham, the minister then of the congregation, not sparing for that, but as zeal and Christian charity moved him, and seeing the fire set to them, turning his eyes to the people, cried and said, 'We know they are the people of God, and, therefore, we cannot choose but wish well to them, and say, God strengthen them;' and so boldly he said, 'Almighty God, for Christ's sake strengthen them!' With that all the people, with a whole consent and one voice, followed and said, 'Amen. Amen!' The noise whereof was so great, and the cries thereof so many, that the officers could not tell what to say, or whom to accuse. And thus much concerning the congregation of the faithful assembling together in London in the

time of Queen Mary."* These were the last of the Smithfield martyrs. The cry of God's elect had to him. Mary's inglorious come up to him. reign was drawing to its close. "God," says Burnet, "shortened the time of her reign, for his elect's sake; and he seemed to have suffered popery to show itself in its true and natural colours, all over both false and bloody, even in a female reign, from whence all mildness and gentleness might have been expected, to give this nation such an evident and demonstrative proof of the barbarous cruelty of that religion, as might raise a lasting abhorrence and detestation of it."+

Six more of the Islington congregation had yet to suffer, and they were burned at Brentford, on the 13th of July; whereupon Bentham, their afflicted pastor, poured out his sorrow in a letter to his friend, Thomas Lever, master of St. John's, Cambridge, then an exile at Zurich, the autograph of which may be still read in the Harleian Collection.

- Foxe, Book XII., A.D. 1558.
- + Burnet's History of the Reformation, Part III. Book V.

God be with you and your godly congregation. Amen. My duty binding me to remember my dear friends, and our great dangers moving me to desire their help, enforce me at this present both to write unto you, and desire your most godly and effective prayers, dear brother and loving friend, Mr. Lever; for now I stand in the gap, whereas you have so earnestly talked with me. Now, therefore, help me with your prayers, and I shall think that you stand present at my back, or on my right hand. While I was in Germany, at liberty of body, having sufficient for it for the time, I was yet many times in great grief of mind and terrible torment of hell; and now here, being every moment of an hour in danger of taking, and fear of bodily death, I am in mind, the Lord be praised! most quiet and joyful, seeing the fervent zeal of so many, and such increase of our congregation, in the midst of this cruel and violent persecution. What should I say but à Domino factum est? There were seven men burned in Smithfield the 27th day of June, altogether; a fearful and cruel proclamation being made that, under pain of present death, no man should either approach nigh unto them, touch them, neither speak unto nor comfort them; yet were they so mightily spoken unto, so comfortably Bishop of London, either for fear or a bold and faithful witness for Christ.

"The grace and favour of Almighty | craft, carried seven more, or six at the least, forth of his Cole-house to Fulham, the 12th day of this month, and condemning them there the 13th day, at one of the clock at afternoon, caused them to be carried the same time to Branford, beside Sion, where they were burned in post haste the same night. This fact purchased him more hatred than any that he hath done of the common multitude. This I signify, that you, knowing our great dangers, may rather move your godly company to pray more earnestly for us."

We know but little more of Bentham. Foxe relates another instance of his singular escape from great peril, when he was compelled, while passing through St. Katherine's, to sit on a coroner's jury, upon a man found drowned. He refused to take the oath upon a "papistical primer," denouncing the superstition that it contained; whereupon the coroner exclaimed, "What! I think we shall have here a heretic among us." Upon which he was committed to the custody of an officer for further examination. At this juncture the coroner of the Admiralty came, and disputing the jurisdiction of the other, disannulled the order calling the inquest, and through their disputation of rights Bentham escaped.

On Elizabeth's accession Bentham, as we learn from a letter of Jewel to taken by the hands, and so godly com- Peter Martyr, was the only (Protestant) forted, notwithstanding that fearful minister of the word in London; and proclamation and the present threaten- in the second year of Elizabeth's reign, ings of the sheriff and sergeants, that he was consecrated Bishop of Lichfield the adversaries themselves were as- and Coventry. He died in 1578—one tonished. And since that time the of the lesser lights of the Reformation,

MEMOIR OF THE REV. ROBERT PHILIP.

THE Rev. Robert Philip was born in pendency in the north of Scotland. the year 1791, at the village of Huntly, The principles of this form of church N.B. His father was an elder in the government were, as a natural consecture of the Rev. G. Cowie, who was

the founder and first promoter of Inde- | the subject of this memoir, and to these

he firmly adhered throughout the whole | most arduous; he was accustomed to of his life. The careful religious education he received at the hands of his parents, and the holy example they set before him, combined with the carnestness of his own natural disposition, led to an early decision on his part to devote himself to the service of our Lord Jesus Christ; so that, although he was deprived of his father's care at the age of eleven years, the truths that had been impressed on his youthful heart continued to exert the strongest influence over him. Very shortly after the death of his father, the gifts and powers which characterised his later life began rapidly to develop themselves. In the course of a few years he left his native place for Aberdeen, where he had obtained a situation as clerk in the Grandholm works. While there, he was admitted into the church of the Rev. Dr. Philip, under whose guidance and counsel he was induced to devote himself to the work of the ministry of the gospel, and at the age of nineteen he was admitted a student of Hoxton Academy, in the year 1811. After four years' laborious and successful study in that institution, he commenced his ministerial life at Liverpool, where he was for eleven years pastor of the church over which the youthful but fervent Spencer had previously presided.

During his pastorate here, much of his time and energies were devoted to the spiritual improvement of the sailors frequenting the port of that town. A very large amount of success attended these efforts, and he gained an ascendancy over the minds and hearts of those to whose benefit they were directed, which has rarely been equalled, perhaps never surpassed. A small volume of sermons to seamen, which he published at this time, under the title of "Bethel Flug," evinces, to a striking degree, the remarkable power which he possessed of adapting his style, language, and illustration to the capacities, occupations, and habits of his audience.

While in this town his labours were

preach three times every Sabbath. His weekly engagements were numerous, and almost every moment of time that he could spare from his pastoral duties was spent in his study. Here he made himself intimately acquainted with the writings of the leading Puritan theologians, and laid the foundation of that success which, as an author, he afterwards enjoyed. On the 1st of January, 1826, he came up to London to take the pastorate of a church which had been formed under his superintendence at Maberly Chapel, Kingsland, and here the remainder of his life was For the space of thirty-one spent. years he carried on his labours here with unremitting vigour and constancy. He was seldom away from his own pulpit, rarely leaving it for any other purpose than to advocate the claims of the London Missionary Society. To this society he was always strongly attached, and energetically endeavoured to extend its operations, especially in China. The fearful results of the East Indian trade in opium with that country were a source of deep and bitter lamentation to him. He made himself master of all the arguments that could be brought to bear against this pernicious traffic, and in conjunction with his attached friend, Thos. Thompson, Esq., these arguments were made public in a series of pamphlets and letters. He felt most keenly that England had not done her duty in China, and that her commercial relations with that country had lowered rather than raised its moral character. In reference to the introduction of opium into that country, he once, in conversation with a friend, made the deeply impressive remark, "We owed China the gospel, and we have given it instead this accursed drug."

Although while at Maberly he was indefatigable in the discharge of his pastoral duties, his pen was never idle. Among the numerous works which he then produced, a series of small volumes scparately issued under the name of

"Guides," obtained a very large circu- | was enabled to endure these with the lation; another series, similar in plan, but addressed to a different class of readers, and published under the collective title of the "Young Man's Closet Library," was received with equal favour both in this country and in America, where both series were ably edited and prefaced with essays by the Rev. Albert Barnes, of Philadelphia. Of the manner and style of these writings little need be said, their wide circulation being sufficient proof of the high esteem in which they were held. His statements of truth were clear, terse, and vigorous; the arguments and appeals by which they were enforced were conclusive, convincing, and solemn; a spirit of deep earnestness and hightoned piety pervades them all. Many traces may be found in his writings of those peculiar features of his character which all who knew him were well acquainted with; viewed, however, apart from these occasional peculiarities, none can better stand the test of the severest criticism. On his biographical works, "The Life of Bunyan," "The Life and "The Life of Bunyan, "The Life and Times of Whitefield," "The Life of Dr. Milne of China," and others, want of space prevents any remark.

For nearly thirty years he continued sole pastor of Maberly church; but after this period his health, which had for some time been slowly giving way, began rapidly to decline, and it became necessary for him to seek some relief from the arduous duties which he was still discharging. With this end in view, the church selected a student of New College as his co-pastor, but the relief thus afforded him was insufficient to rally his fast-failing physical powers, and at the expiration of a year from that time, he mournfully but willingly resigned the remainder of his pastoral duties. His health, strength, and natural spirits now gave way before the eninduced by the severe studies of his life, and the acute sufferings of its last years. He became familiar with sleepless nights and painful days; but he

fortitude and resignation that can only be displayed by him whose spirit is upborne by the hope of being speedily ushered into the presence of Christ. The last few months of his life offered a striking illustration of the strength of those consolations which they enjoy, who have fled for refuge to the hope set before them in Christ, and who are able with like faith to adopt the words of him who said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." About the middle of April in the present year, it became apparent to his beloved family and friends that the termination of his sufferings was near at hand. He was, however, able to get up, and, with some assistance, to reach his study, in which he most delighted to sit, till within fourteen days of his decease. After taking to his bed, his sufferings became so acute, and the difficulty of breathing under which he laboured, so great, that it was almost impossible for him to communicate his thoughts and feelings to those who were around him. times his all but inarticulate utterances were intelligible only to her who had been the faithful, devoted, and loving partner of his life for nearly forty years. As his end approached, he gradually sunk into a state of unconsciousness; but ere the messenger of deathto him the messenger of life-summoned his spirit to the presence of his Lord and Master, there were given him a few moments of rest from pain, and of perfect consciousness; so that he departed hence in undisturbed peace, both of body and of mind, no sigh nor struggle marking the moment when his spirit took its flight to the mansions of his Father's house. He died early in the morning of the 1st of May, 1858, in the 67th year of his age.

And now he is gone from our midstgone from the service of preaching the Saviour to that of praising Himgone from the work and labour of earth 524 GRATITUDE.

to the rest that remaineth for the

people of God.

"Mark the perfect man, and behold the upright, for the end of that man is peace. The path of the just is as the a voice from Heaven saying unto me: his?" Write, blessed are the dead that die in

the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Who, then, will not join in the prayer, "Let me die the death of the shining light, that shineth brighter and prayer, "Let me die the death of the brighter unto the perfect day. I heard righteous, and let my last end be like

GRATITUDE.

It is a mistake to suppose that deep worthiness is the same thing as an fancies that he has some merit of his own, some unrecognised claim on the bounty of God. The Pharisaic impudence which places the Most High in the list of its debtors, exacting good from him, as it does homage from men, as something purchased and paid for beforehand, will not, cannot be filled with that sense of unbought benefit which invariably creates thankfulness in the soul. The beauty of "grace" is not seen until the eye is washed with tears of penitence. A man must be brought to himself before he arise and go to his father. Genuine humility is a prepared recipient of Divine benefac-A sense of unworthiness tunes the heart to sing "Worthy is the Lamb that was slain." John tells us that no man could learn the new song but those that were redeemed from the earth,a fact as suggestive of the impossibility of making carnal minds love the gospel, as it is illustrative of the truth, that | redemption by Christ issues in the joys of heaven. In a word, we must know what we should. It is a mistake, there-fore, on the part of the world, to sup-pose and say, as it frequently does, that of Christ in human hearts than this—

convictions of personal unworthiness expression of grievous unhappiness, a are incompatible with genuine happi- wail of helpless, hopeless misery. There ness. On the contrary, he who feels are many who call themselves "miser-that he deserves nothing but judgment able offenders," who have the notion that is, on that very account, far more likely if they were what they deem miserable to appreciate mercy, than the man who saints, they would be in a still more melancholy case. With unmoved feelings, nay, with something like a lurking self-complacency that they are on the high road to paradise, they utter the stereotyped confession once or twice a week, as the case may be; but if you tell them, in so many plain honest words, that they are miserable offenders, and advise them at once to get hold of the religion which teaches men to rejoice in Christ Jesus, and to have no confidence in the flesh, you are instantly marked as one of the troublers of Israel, wishing to impose your puritanic yoke on the neck of their liberty. Would you have them change their religion? Would you make them Methodists? Would you rob them of all pleasure by your strange and gloomy doctrines? No; religion never was designed to make their pleasures less, and next Sunday they are once more "miserable offenders!"

All sin, sin in all its forms, must have come from "the father of lies," it so wantonly sports with truth, and what we are before we can desire to be | makes men the victims of such disasthe contrite confession of utter un- that entire self-renunciation and entire submission to Him are synonymous with a life of bondage, whose only music is sighs, whose atmosphere is dull and cheerless, and whose passage to eternity is through the valley of the shadow of This imaginary life of piety is pictured in the most sombre colours by the literary artists who cater for the praise and pence of the multitude. Ιt is described as ever panting after forbidden pleasures, and afraid to touch them, lest penal consequences follow. It is, therefore, held up to abhorrence, as something both grotesque and cruel, which the educated cannot adopt, and from which the refined and sensitive shrink back instinctively. But it is, nevertheless, a fact, ratified by the experience of a multitude that no man can number, that what the unrenewed consider gloomy bondage is joyous freedom, that what they think a restriction of liberty is its divine guarantee, and that what they deem a region of darkness is a land of evergrowing light, over which the redeemed traveller journeys to the place of which it is affirmed there shall be no night there. I could illustrate all this by many indisputable facts; but let one case stand for a thousand.

E. B. held in utter abhorrence every thing, word, or look, which seemed in the remotest degree to imply personal merit on the part of man before God. I never knew a man whose sense of the deep corruption and apostasy of human nature was greater than his. He felt daily that the salvation of a soul was from beginning to end, and in all its stages, a matter of pure unmixed grace; and so jealous was he of the honour of the Lord in relation thereto, that any utterance from the pulpit which seemed to him to overlook the absolute necessity of the constant operation of the Holy Spirit gave him intense pain. Grace, grace, grace! was his theme morning, noon, and and often have I heard him say, " I wonder how God ever thought of me! saving me! Oh, abounding grace!" An Antinomian? suggests some one.

E. B. an Antinomian! Would that all the places of worship in the land were filled with such Antinomians! So far was he from being that monster caricature of common sense and Christianity, that he loathed and hated the thing a the very worst form in which the pride of self-righteousness manifests itself, which unquestionably it is. "The man who speaks of grace," he used to say, "should show in his life what grace is." And this E. B. did to a remarkable degree. Remarkably humble, he was also remarkably devout, in the true sense of that much-abused term. His gratitude to the Redeemer animated every religious service in which he engaged, led him to the sanctuary, to the Lord's table, to the prayer-meeting, to the closet, and controlled and influenced his every-day actions in his intercourse with his fellow-men. His conduct gave evidence that the fullhearted question, " What shall I render unto the Lord for all his benefits toward me?" was ever present to his mind. Now this man, of whom the great fameloving, pleasure-hunting, money-getting world has never heard, and will never hear, and who has long since joined the most illustrious company in the universe, was at once humble, grateful, and happy. Joy beamed on his countenance, for it reigned in his heart; and it reigned there, because gratitude for what the God of all grace had done for him filled his soul. This is a short and comprehensive account of the matter. and it is a sufficient reply, and therefore ought to be considered a rebuke to the popular novelists of the day, who persist in copying this fault of their predecessors,-if they have abandoned their grossness and profanity,-that they will make Christians the victims of perpetual melancholy, if they find it impossible to make them canting knaves or blundering simpletons.

With the cultivation of gratitude in the heart every other grace would grow to its fair proportion in relation to the rest. Love, joy, peace would be the tenants of the soul, putting forth their

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beautiful fruits in the life, and convincing all spectators that real religion is only another term for real happiness. The famous sermon of the Great Master, delivered from his mountain pulpit, under the canopy of the smiling heavens, and perhaps, in the hearing of a multitude of holy angels, settles this matter once for all, and places it beyond the reach Mark how every descripof question. tion of the child of God is preceded by an affirmation of his happiness! "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for rightcousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." And mark how this list of benedictions finds its issue and climax in exceeding joy! "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you." Who would not wish to stand under these showers of blessing? How refreshing, how copious, how divine they are! Who would not desire to be in the way when this heavenly cornucopia is pouring out its celestial treasures? How rich, how ample, how enduring they are! The King himself here sounds the trumpet of jubilee, and its melodious blasts fall upon the ear of the poor in spirit, the mourners, the meck, the lovers of righteousness, the merciful, the pure in heart, the peacemakers, and the persecuted, filling them with joy and gladness such as never yet graced the festivals of earth's nobles, or paid a smiling visit to the saloons of earth's royalty. Gratitude!

Why the language of complaint, the harsh murmur of discontent, the peevish utterance, or, worse than all, the cry of unbelief from the lips of a child of God is lamentably inconsistent. This, indeed, is only describing it in the mildest form; for it is certainly much more than inconsistent. "He that is joined to the Lord is one spirit." His people, therefore, should have the mind that was in Him. If he endured grief, and despised shame, in anticipation of joy the exquisite joy of making others joyful, and restoring order to his Father's disturbed dominions—surely ingratitude on the part of those who have only to receive of His fulness, and live as His friends, is a grievous wrong against Him. The man who enjoys a redemption which he never effected, and looks for a heaven which he never merited, ought to live a life of unbroken gratitude. Just see for a mo-

ment how the matter stands. I look within and find a corrupt nature and a diseased soul in a mortal body. I look around, and find everything in terrible disorder, the wide world over. I brought this degraded nature into being with me, and its legitimate action is evil, and evil only. If I look to it for help and deliverance, I look in vain. It is a dismal discovery, and the dismay reaches despair when I find that, instead of any of my brethren being able to help me, they are all to a man exactly like myself, depraved, guilty, helpless. I consult their philosophies and their religions, which they have formed as soul-medicines under the pressure of the terrible calamity; but to my bitter disappointment they only tantalize me with false hope, and aggravate the cursed disease which is daily adding to the wretchedness of my soul. Oh, wretched man that I am! what am I to do? And mocking demons echo "do," to add to the bitterness of my agony; whilst all the time an inexorable law threatens me with a punishment, the very name of which makes the cars tingle, if I do not keep it in letter and spirit every

ing Him, the depravity of my nature is healed, the guilt of my trangressions is pardoned, the sentence of condemnation is reversed, and one of justification, full, free, and irrevocable, entered in its stead; my mortality is turned into a blessing of inconceivable value; my moral nature is brought into harmony with the mind of God; I am united by indissoluble bonds to my glorious Substitate-one with him in the eye of lawand everlasting life as certainly awaits me, as it is certain that my risen and glorified Redeemer dieth no more. Now, what shall I say to these things? If all this be true—and it is just as true as the dismal picture first drawn—it is a glorious thing to be a man! Under these circumstances, I glorify God for my creation! It was a boon, and not a panishment; a blessing, and not a curse. to add a greater still—the new creation his benefits!" In the dungeon where I lay, I have found a mine of wealth vity where I groaned, a victim sorely will give thanks unto thee FOR EVER!"

hour of my being. Woe is me! It is a pressed, the helpless prey of sin and terrible thing to be a man, if this be all!

But this is not all. I look again, and Brother came and sought me, and told what do I see? In the midst of the me such tidings that I could bear the moral gloom rises a great light, exceed-sorrows of a world a thousand times ing the brightness of the mid-day sun. worse than this, patiently, if not cheer-In my nature, but without my depra- fully, for the few remaining years of vity, appears One who redeems me by my pilgrimage, until the time come his righteoneness and death. Accept- when I shall see him in his glory who came to see me in my disgrace. He came, though knowing beforehand that he should die in the land of the enemy, die in the act of ransoming me from captivity. Shall I now, therefore, show my appreciation of the love, grace, sufferings, and work of my Deliverer, by stupid indifference or cold ingratitude? Shall I, in the presence of these two pictures of truth-the one black as the bottomless pit, the other bright as the third heavens-mutter egotistical vanities about my virtues, and merits, and good deeds? By God's grace, never! Let gratitude be the grand characteristic of my being-gratitude prompting love, labour, selfdenial, humility, purity, praise, worship, confidence! "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed It was a great gift, to which he meant | of the Lord say so, whom he hath redeemed from the land of the enemy. and all that follows in its train. "Bless | Be thankful unto Him, and bless His the Lord, O my soul, and all that is with- name. Rejoice in the Lord, ye righteous, in me bless His holy name! Bless the and give thanks at the remembrance of Lord, O my soul, and forget not all his holiness. I will give thee thanks in the great congregation; I will praise thee among much people. I will bless the Lord which immortality itself will be unable at all times; His praise shall be continuto exhaust. To the land of my capti- ally in my mouth. O Lord my God, I

PREACHING THE GOSPEL.

over those ministers of the gospel who the word of truth." There may be a

THERE is a fearful were impending the grace of God," in "rightly dividing do not preach it. This should at least mistake in a man's apprehension of awaken the anxieties of all preachers, what the gospel is, and he may substi-that they may clearly understand what tute something else instead of it, not is required of the "good stewards of intentionally, but inadvertently; or he may mistake a part for the whole, and the gospel may then be misapprehended | gospel of Jesus Christ into this view, by his hearers; as it no doubt often is, when there is either error or deficiency | improved edition of old Christianity. When it is conin the statement. sidered what consequences may result to the preacher and his hearers from a single sermon, the one ought to weigh well what he preaches, and the other to take heed what he hears.

In this article it is designed briefly to name some of the mistaken notions of the gospel, which in the present day prevail in the world, and to an alarming extent in the church also.

Some are attempting to identify the gospel with morality. But although the gospel teaches morality, and that of the purest kind, yet morality alone is not the gospel. To suppose it such would be to make it a mere reproduction of the law. But to preach the law, or even the obligations of holiness, is not the same as preaching the gospel.

There is another notion of the gospel spreading extensively among certain classes of persons; it is, that the great object of Christ in the gospel was to teach men brotherly love and humanity; and that wherever men learn and practise these, especially towards the poor, the destitute, and the oppressed, there the great ends of the gospel are effected; "for," say they, "Christ came to show and to enforce goodwill among men, and peace on earth." There is something very plausible in this, and it has imposed upon many, both among preachers and hearers. But yet this cannot be "the power of God to salvation." No doubt the gospel of Jesus Christ teaches all this; but if it taught nothing more, it would not be the good news from heaven to the individual heart, burdened with the guilt of sin, and desiring reconciliation with God. It would be but presenting a demand which man had neither the power nor the disposition to fulfil, and would thereby only aggravate his misery and self-condemnation. Yet it is certain that many of our popular authors and philosophising preachers have, according to their own ideas, sublimated the which passes with many for a new and

Others have considered another great fact included in the announcement of the gospel to be the gospel itself, namely, the assurance of life and immortality beyond the grave. But even this, by itself, is not the great message which the gospel brings to man. Suppose this great truth were proclaimed to a man conscious of his sin and desiring to be saved from its guilt and power. Would he esteem the doctrine of eternal life or existence a source of consolation, before he was informed that his sins could be pardoned in a way consistent with Divine righteousness? Would he not be apt to say, "That very truth which you demonstrate aggravates my wretchedness. It is just what I do not desire in my present condition; for if there is an immortal state, and if my soul is to live for ever, what ground can I have for hoping that I shall enjoy immortal happiness? Have I not reason rather to fear from the misery and sinfulness of this state, that a continuance of the same awaits me in eternity, or something far worse?

Some teach for the gospel, that Jesus Christ came to set an example of patience, forbearance, and fortitude under the trials and troubles of this life, and then to sustain death with magnanimity, because there is to be a restoration of our nature, and a resur-

rection to life. Now, although these are sublime truths, and find a valid foundation in the gospel, yet what is there in all this that meets the case of the guilty and ruined soul? Such teaching misrepresents the design of Christ in coming into the world to save sinners by dying for them. It supplies no true consolation to the wounded spirit, seeking forgiveness of sins and peace with God.

But some go even much further than this, and beyond all that we have mentioned. They have advanced still nearer to a right conception of the gospel, and

They present yet fallen short of it. the doctrine of divine mercy alone, and abstracted from divine righteousness. God is so inexpressibly benevolent, and has declared his forgiving love in such terms, that men ought to believe, and take the comfort of a full pardon for all their offences. Pardon they announce as an absolute act of sovereign benevolence. Indeed, it is represented by such teachers, that it would be dishonourable to God, to suppose him unwilling to hear the cry of any penitent creature suing for pardon. Such persons defend their notions by the declarations of God's word, which represent Him as pardoning iniquity, and ready to show mercy to the contrite in heart. But if such representations contain the whole gospel, what are we to do with those Scriptures which speak of him as a just God, rigorously enforcing the claims of His law, which will by no means clear the guilty? There is as much reason for attaching weight to this second class of Scriptures as to the first, and until a method of harmonixing them be found, we are not in possession of all the "good news." We must find a doctrine which, while it exhibits divine mercy, does not slight or ignore divine justice.

It is our duty to preach the doctrine of pardon, springing from the mercy of God, in full harmony with his righteousness as the moral governor, by displaying the cross of Christ, or his atonement—that is, mercy and truth met together, righteousness and peace embracing each other—a gospel which manites infinite benevolence with infinite meetitude: but yet some preachers suspend this ineffable blessing, upon condition of the sinner's repentance, faith, subedience, holiness of life, and perseverance, without showing him whence

strength is to be derived, or the moral power gained, by which, one conscious that he is "dead in trespasses and sins" may hope to discharge those conditions. This kind of preaching, therefore, which leaves man to his own resources, is not the gospel according to Paul's notion of it; nor adapted to the condition of man. Would it not be cruel and tantalizing to a miserable culprit, on whom sentence has been passed, to say, "Now the sovereign will confer a free pardon upon you, if you will undo all the consequences of your crimes, and if you will become a perfectly honest man, an upright citizen, an obedient subject, and restore what you have stolen, or recover the life you have destroyed?" Would this be really good news to the criminal? Certainly not; because it would be suspending his pardon upon conditions he had no power to perform. God deals not so with men, and such a gospel is "another," and not that which the Scriptures teach.

Every one of these distinct views which we have noticed is derived from the gospel, but not one of all these systems contains the full gospel. That which l'aul taught is made up of all these, and that which completes them all, and combines them into one grand whole, is the doctrine of divine influence effectually working in them that believe. This is the gospel which every hearer ought to wish to hear, and every preacher to preach. Were it but sounding every Sabbath-day in the cars of the people, in every place of Christian worship, ministers would not have to complain that they had laboured in vain, nor the people that they had not heard the joyful sound. It would be found the power of God to salvation

G. R.

JESUS EXAMINING HIS CHURCHES.

* All the churches shall know that I am He which searcheth the reins and hearts, '--- Rev. ii. 25.

that our divine Lord here introduces | from his abode in the world of bliss, in himself to us. Our ordinary ideas of order to speak to the church, to warn Him are connected with the manger it, to counsel it, to instruct it; to imand the sepulchre, with Nazareth and press upon it in all its subsequent ages, Calvary, with unwearied toils and unto the very end of time, the great truth interrupted conflicts, with accumulated | that it is ever under His watchful eye: sorrows, such as He only who was to give utterance in terms the most "the man of sorrows" could endure, pointed, and in ways the most imand with a strangely mysterious death, pressive, to those truths which are such as He only who "died, the just for the unjust," could undergo. Now His deep abasement is at an end for ever. He The work in which He is engaged, has finished His long and trying course when He scarches the reins and the of suffering; He has burst asunder the hearts, is too delicate to be carried on bonds of the tomb; He has shown Him- by any mere creature, and too imself to be the possessor of a life which portant to be entrusted to any inferior triumphs over death; He has, in a being. It is His own work. It arises manner calculated to demonstrate His out of the relationship which He suspower and glory, ascended up far above tains to the church. That relationship all heavens; He is scatcd at His is at once most intimate and most hal-Father's right hand, and is there "ex-lowed. He is the church's King, the alted and extolled, and raised very high." church's Head, the Ruler and the Judge In that world of glory which is now in Israel, the Son presiding as a Son in His dwelling-place, and which His His own spiritual house. It is by Him presence invests with the highest glory that the church is gathered out of the belonging to it, He is distinguished by a world. It is by Him that the several dignity which infinitely transcends the members of the church are brought very highest conceptions of every finite into a state of unity. He it is who mind. We look at Him as this wonder- ! makes it a church; He it is who gives ful apocalyptic vision presents Him to to it all its distinctive characteristics our view, and the more that we look as a church; He it is who is the object at Him, the more glorious He appears. | of its unceasing adorations, and the His head is white as snow; His feet | source of all the privileges and blessings are like fine brass; His voice is as the sound of many waters; His eyes are as the a flame of fire: His countenance is as foundation. Without Him, it may be the sun shining in his strength; out of a body, but it is a body with no soul. His mouth there proceeds a sharp two- It is the glory of the church that Jesus edged sword: the keys of death and is in it, revealing his own matchless hell hang at His girdle. Everything excellences, unscaling the fountain for bolical and significant, suggestive to us purifying waters to flow; receiving the of many a much-needed moral lesson, grateful and gladsome homage of the and well calculated to teach us how to saints on the earth, the first notes of a

Ir is in unwonted characters, and work which brought Him down from amid circumstances altogether peculiar, heaven. Once more He comes forth

n His appearance is strikingly sym- sin and uncleanness, and causing its think of Him, and how to feel towards song of praise to be taken up and sung Him. He has returned to heaven after for ever by the saints in heaven. He accomplishing the great and gracious who thus knows the church so well. and who loves the church with an intensity of affection peculiar to Himself, who is ever faithful and ever true in all his dealings with it, and in all his dispensations towards it, Himself examines it.

It is only in a very imperfect measure that we can enter into the great and grand designs of the Saviour's scrutiny. With the profoundest reverence ought we to submit ourselves to Him, who thus inquires into our state, who thus announces Himself to us as proving and testing us, weighing us in the balances of the sanctuary, ascertaining and declaring our real state and our true character.

The examining of the churches by the Saviour has reference to the church's ostensible principles and the church's actual practices, as well as to the estination in which the churches are hold by the God whose they profess to be, and whom they profess to serve. Most distinctly is the constitution of the church explained in that book which is the statute-book of the church. It is built upon the foundation which God has Himself laid-Christ Jesus. It is composed of a regenerated people. Ιt is by faith working by love, the faith which unites the soul to God, and the love which actuates its possessor to a right discharge of every duty, that its divinely appointed ends are carried out. It is distinguished by holiness; the holiness which consists in purity and integrity, in constant desires and efforts to please God and to resemble God; the holiness which all who see it recognise as "holiness to the Lord." Every inquiry that is made by the Seviour into the church's position has reference to the constitution of the church, and is founded, in all its processes, on the principles and precepts contained in the acknowledged statutebook of the church. To a variety of matters, all of them most important, every one of them thoroughly practical, His examination descends. Let us try to realize the fact that we are now undergoing this ordeal, that upon us the

scrutiny of the Saviour is falling, that we are standing at this moment before Him to be sifted and tested in His own all-wise methods, and according to His own ever-gracious purposes.

The questions which He puts to us are, indeed, weighty questions; questions well fitted to induce in every one of us great searchings of heart. us listen to them as if they came to us direct from the lips of our exalted What are they? Is the church a faithful church,—a church holding fast the great doctrines of that gospel which is the charter of our spiritual privileges, maintaining, without reservation or compromise, man's fallen state, God's justifying, regenerating, and sanctifying grace, the way of salvation for mun through faith in Christ, -God's one and only way of saving lost man? Is the church a pure church, -a church consisting of those who have come out of the world, who are walking by the righteous rule of God's Divine Word,—a church seeking to walk in all the commandments and ordinances of the Lord blameless,-a church advancing and increasing in everything that is well-pleasing to God, aiming and striving to be not only holy, but eminently holy? Is the church a praying church,-a church loving prayer, continuing instant in prayer, having in it many, very many, who in secret wrestle, as Jacob did, in prayer; a church often coming together for the purpose of offering, not coldly and formally, but with heartfelt sincerity and importunity, the sacrifice of prayer; a church ever maintaining and ever exemplifying in all its services and in all its efforts the spirit of grace and supplication? Is the church a believing church,—a church which, laying hold of God's own blessed word, holds it fast, having a confidence in it that is at once simple and practical; a church, each of whose members is characterised by a personal faith, a faith which grows exceedingly, becoming stronger and more influential the more it is exercised,-a faith which not only unites the soul to God, but ever brings glory to God? Is the church an earnest church,-a church which in all that it seeks to do evinces an energy and a zeal proportioned in some measure to the professions which it makes and the obligations under which it lies; a church which has manifestly caught the mind of Him who said, "I must work the work of Him who sent me?" -a church which breathes throughout all its members the spirit of true and constant carnestness? the church a liberal church,—a church in which there is a constant readiness to help on God's cause by returning to God what He has bestowed upon us, and what, even while we are enjoying it, is really His own?-a church in which all are more desirous to be rich in good works than in earthly possessions; "ready to distribute, willing to communicate;" always remembering that it is "more blessed to give than to receive?" Is the church a loving church,—a church in which love to Christ, the hallowed and blessed bound of union among all its members, ever calls forth love to all who are Christ's, uniting them to one another as intimately as the various members of one body are united together, leading all to love as brethren, and to cultivate that charity which "suffereth long and is kind, which envieth not, which vaunteth not itself, which is not puffed up, which doth not behave itself unseemly, which seeketh not her own, which is not easily provoked, which thinketh no evil, which rejoiceth not in iniquity, which beareth all things, believeth all things, hopeth all things, endureth all things?" Is the church a prosperous church,-a church which is ever making aggressions on an unbelieving world, extending, and advancing, and increasing, so that the little one becomes a thousand?—a church in which there are constant evidences of the presence and power of God in the healthful piety of all its members, and in the way in which God crowns with His own rich and abundant blessing

the efforts that are put forth by its various agencies, bringing in to the enjoyment of its fellowship both the old and the young, and constraining all to acknowledge that God is in the midst of it of a truth?

It may naturally enough be asked, Is such a scrutiny as this now carried on by our Divine Saviour? Are there things connected with ourselves which require the Saviour's faithful examination? Facts with which we are all only too familiar show us that the inquiry is very far from being superfluous, and that it is as urgently required now as it ever was. These facts seem to indicate that there must be something wanting, if not something wrong, in the churches of our day. It is now more than eighteen centuries since Christianity was introduced into our world; how small a portion of the world has as yet been brought under its influence! The old forms of corits influence! rupted Christianity which existed many ages ago exist still; and some of them seem now to have fresh vigour infused into them. The complaint preferred of old that many of the professors of Christ's truth have only a form of godliness, the outward semblance of Christianity, may still be preferred-preferred with quite as much truth as of old. The gospel seems to many as if it had become obsolete and effete. The church seems to many more, as if it had become cold and carnal. world seems to have become more hardened, more careless, more unbelieving, more ungodly, more impervious to right and good influences. The schemes and the speculations of men, human theories and human efforts, in which God is only partially acknowledged, and in which Christ is altogether ignored, are substituted for that wondrous remedy for all the ills of our fallen humanity, which is the product of God's infinite and everlasting wisdom and love. Surely when these things are so, there must be something wanting and wrong in the churches of our day. What is it?

we want new ceremonies? Do we want seek from God the power which arises other modes of action? Are we wrong from a highly spiritual character, from in our creed? Are we wrong in our Are we wrong in our worpolity? Who among us will venture ship? to say that it is in these things that we are either wanting or wrong? If we are wise-wise to win souls-we shall be desirous to guard against everything that is offensive in our methods of illustrating Divine truth, and in our ways of waiting upon God, whether in our public services or in our benevolent labours, trying as far as possible to make the truth inviting, and attractive, and winning; to throw around it a genial and a lovely character, which the eye can at once see, and which the heart must in some measure feel; but if, in our attempts to do so, we sacrifice truth, or compromise principle, allowing the verities of Christ's gospel, or the institutions of Christ's house, to be thrown into the shade, woe be to us! Well may Ichabod be written upon us.

The great thing which it becomes us to seek for, which we must, if we are faithful to our Divine Master, labour with the intensest earnestness to attain. is, power, spiritual power, the power of true faith, of fervent piety, of personal holiness, of individual consistency; the power which eminent devotedness to God, and unchallengeable integrity before men; the power which earnestness proportioned in some measure to the infinite importance of the truths we hold, and the professions we make, alone can give us. There are many things which we may seek for in vain. But that pure and true Christian principle, which sanctifies the whole nature, and makes it a divine nature, which invests the whole character with a halo of moral glory, which all can see, and all must admire, which lifts us up from the dust, and enables us to stand before God as His accepted and acknowledged people, all of us may attain. Let us, then, determine, in the strength of God, whatever formalism or worldliness there may be around us, and however weak

Do we want another gospel? Do and helpless we may be in ourselves, to a living and an abiding principle of religion reigning in the heart, and regulating the life. This is what He who searches the reins and the hearts urges upon us when He warns us against lukewarmness, against losing our first love, against having a name to live while we are dead; and when He enjoins us to hold fast that which we have received, to labour and not to faint, to keep the word of His patience, to be faithful unto death.

Let us maintain the character which so well befits us, which God and man require from us, which will give us power both with God and with manthe character of Christ's servants and Christ's followers, baptized with Christ's spirit, imitating Christ's example, speaking Christ's words, always remembering that as He was in the world, so are we in the world. Let us maintain that character in our teachings, mingling with all that is fresh and new in illustration that we can consistently avail ourselves of, the strongest attachment to the old gospel, the everlasting gospel of the ever-living God. Let us maintain that character in our religious services, incorporating, when we wait upon God in public observances, with all that taste and refinement, intelligence and science, may enable us to attain to, the simplicity, and sincerity, and spirituality, without which every act of worship is an act of solemn mockery. Let us maintain that character in our fellowship one with another, welcoming to our communion every one whom the Lord has received, who desires to commune with us, and having no usages or requirements which can deter the weakest of Christ's disciples from seeking to commune with us; but guarding most vigilantly against everything that might tend to introduce into the church the unchanged and the unsaved. Let us maintain that character in all our attempts to do good to those around us, ever remembering that it is equally

absurd to expect results without efforts, and to expect results as the fruit of efforts alone, thus learning to work as well as to pray, and to pray as well as Let us maintain that chato work. racter before the world, taking care lest the spirit of the world should obtrude itself upon us, and bring us into subjection when we are called upon to come out of the world, to become the light of the world, and to work so as to bring the world to Christ. Let us maintain that character before God, seeking always to realize His presence, ever endeavouring to walk before Him as His people ought, remembering constantly that we are His, are amenable to Him, and must undergo the future and final scrutiny which He shall conduct, on that day when every one of us must | Gentiles shall come to thy light; and give an account of himself to God.

Oh, that the church of God, in all its rections in these days of peril and evil, thy walls, and their kings shall minister when iniquity abounds, when carnality unto thee: the sons also of them that prevails, when the world has so many afflicted thee shall come bending unto claims, when Satan stands out so boldly thee; and all they that despised thee against Christ's cause, and when too shall bow themselves down at the soles cany who profess to be the people of thy feet; and they shall call thee, God are inclined to allow their hands. The city of the Lord, the Zion of the to hang down in feebleness, and their Holy One of Israel." hearts to give way in despondency,; would but awake and arise, remember Neucrastle-upon-Tyne.

its high character and its high calling. examine the resources which God has given it, and consider the prospects which God has set before it; would put away from it everything that is not of God, and, strong in His strength, would seek to do the work in this sinning and erring world which He has called it to! Then would the church and the world both be blessed, while in both God would be glorified, and God's all-wise and ever beneficent purposes would be carried out. " For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. And the kings to the brightness of thy rising. And the sons of strangers shall build up

"OWE NO MAN ANYTHING."

SIR-I am not much given to writing, except in the daily routine of business, therefore what I intend to say shall be as brief as possible. The matter I have in hand appears to me a plain one, and few words will suffice. Last Lord'sday, our esteemed pastor took a view of the many causes which prevented the word bringing forth fruit; among others, the anxieties of the merchant, haunting his mind by day, and not seldom by night; intruding on his hours in the closet, and perturbing his mind while in the house of God. I have not numbered the years of half a century, the greater part of which I day, or next week; if the many ac-

have been engaged in active counterbusiness, without being able to respond most heartily to his statements, as well as to many similar statements, expostulations, and warnings, arising out of the same subject; and it is with no desire to see these softened, that I trouble you with these remarks. But it has numberless times occurred to me, and it did so forcibly on the occasion alluded to, how much would it conduce to the tradesman spending the Sabbath in the way he would wish to do, if his mind could be set at ease with regard to the bill he has due to-morrow, next counts standing long overdue in his to hear the word, or break the bread books were paid him, or even a portion of them.

Sir, we have many, nay, almost numberless societies for this, that, or the other object of Christian philan-thropy, not one of which I would wish to see off the field; but I would be glad to see one added to these, something akin to our temperance societies, whereby individuals would lay it upon their conscience, if they did not bind themselves in the sight of man, to pay what they are owing. can assure those who minister to us in sacred things, that many a quieter mind would sit before them, and many a harassing thought be prevented, if the accounts which have been allowed to run on quarter after quarter were in the hands of the small-capitalled tradesman. How can he listen with a quiet mind, or give himself to the privileges of the day of rest, when he has to look forward to the three or four "travellers" who are in town, and all of whom he must meet with nearly an empty pocket, but a full ledger?—all good debts (allow them to be so) at some time, but not at the time most wanted? Whether in the church or at home, he has still upon his mind the one thought; his children see it in his face: they have too often read his anxieties there before now, to mistake the cause. His partner in life feels with and for him, and many soothing words, no doubt, pass her lips; but still to-morrow is coming, and "What am I to do?"

This is no visionary picture, Mr. Editor; it is one daily realized, not ous consideration of those whose eye only in what we call the world, but in the religious world too. To that world I speak; on those composing it I urge, that ere they assemble themselves again

of life, or congregate in the weekly meeting, they ask themselves as in the sight of God, "Am I innocent of the anxieties pressing on the mind of my brother, of my sister, or, indeed, of any one whose books may bear my name ?"

These, sir, are no new thoughts of mine. In my boyhood, when in my apprenticeship, I had perhaps such opportunity of observing this disease in all its aspects, as few out of London possessed. I specially include in this, its aspect in the religious world of the city I was placed in. counted a quiet youth, but, I think, one of a class who draw conclusions not quite so childish as their years and height would bespeak. "There are few such observers as children," is a common-place remark; but it is little heeded, and many an anecdote could I send you of the glaring inconsistencies which daily met my eye, and found their way to my note-book, i.e. a tenacious memory, and a constant habit of reasoning on what came under my observation.

I merely intended to throw out a hint, and I have written a letter. Let me, in conclusion, press on any who may peruse these lines, to think of the small sums they are owing. These are the dry rot of business. They undermine profits fearfully, but being small, "they can be paid the next time we But when is this promise carried out? Committing these observations to your care, and the really serithey may meet, I remain,

Sir, your obedient servant, X. R. X.

ANECDOTES, FACTS, AND APHORISMS.

LIGHT AT MIDNIGHT.

Never does the night of affliction seem so utterly dark and rayless as just before the glad sunlight breaks God often upon its midnight gloom. allows his children to be reduced to the very greatest straits the very hour before relief is afforded.

I remember listening, years ago, to the plain and touching story of a silverhaired old missionary, who had spent However, he went down with his guide many years labouring among the to the bank, and there saw, with Indians about our upper lakes. One unutterable amazement, immense shoals little incident peculiarly impressed my of finny creatures apparently only childish mind.

time, and that, too, with unusual se-i enough were obtained to last them verity. All communication with dis- through the winter. The wind changed tant stations, from whence they had next day, and the fish were sll frozen been accustomed to obtain supplies, stiff, nor did another thaw come; so was cut off, and provisions which had they were well preserved without the been sent before were intercepted by | trouble of salting. It seemed like The few friendly hostile nations. Indians around them were extremely needy, and could hardly supply themselves with food; so no assistance could be expected from that source. It would be impossible to communicate with dis- been; and ever after, when times of tant friends before the opening of peculiar distress and trial came, they spring, and long before that they must all die of starvation, unless Providence sent them food almost as miraculously as He did to Elijah.

Only a little corn-meal was left, one dreary night, when the humble missionary circle sat down to supper. One resource alone was left them. Their Father in heaven was as near to them as ever, and they knew their agonising some years since, a widow with an cry would reach His throne. For hours only daughter. Successively her chilthey knelt together, and entreated earnestly and believingly that He would passed away, and each had been able help them in this time of need. At last, with spirits strengthened and wonderfully lightened, they laid them down and slept.

old missionary was aroused by a loud rapping on the window-sill. Springing Redeemer liveth;" and the bereaved up, he grasped his weapons instinctively,

and again listened. Directly he recognised the voice of a friendly Indian, who told him in his own language, that the fish were coming down the river, and they must hurry and secure them. He perceived that the air was very warm and soft, a wonderful change from the weather at sunset; still it seemed incredible that fish should be found in the river at that season. waiting to be caught. The rest of the The winter had come on before its night was spent in taking them, and nothing less than a miracle, as no fish had ever been heard of there before at that time of the year.

Thanksgivings to God were as deep and fervent as supplications for aid had had but to remember their unexpected supply of food that dark wintry night, in order to feel new zeal and courage in the prosecution of their arduous work.

"WHILE THEY ARE YET SPEAKING, I WILL HEAR."

A PIOUS lady in Toronto was left, dren had risen to youth, and then to testify to the love and faithfulness of Him who says, "When thou passest through the waters, I will be with thee; and through the floods, they shall not About two o'clock in the morning the overflow thee." Each had departed the stroke, and say, "Good is the will of the Lord."

But this one remaining child, while she was outwardly beautiful, was yet inwardly altogether destitute of religion. She was suddenly struck by a malignant fever, and her physician told her mother there was no hope. Agonized, she hastened to the prayer meeting, and telling the pastor all, implored their united prayers, "not that my child may live, but that she may be saved." She vowed that her child should be held more perfectly as a gift than ever, if God would but spare her to seek Him. "Only spare her till I know she loves Thee; then take her home."

Her prayer was heard. The fever abated, and as health returned, the anxious mother led her to the cross, and strove to teach her the way of life. These efforts were blessed, and she shortly afterwards united with the church, at the age of fifteen.

For two years she was enabled to maintain her profession, and gave decided proof of her Christianity, and then she was called away. During her illness, which was painful, she was always happy. "Oh," she said, "Irejoice to go. I see heaven open. Let me go." One Sabbath evening, she was raised up by the window, to breathe more freely, when pointing to the glowing west, and the fast-gathering twilight, she exclaimed, "I go to the unsetting sun;" and in a moment she passed away.

Her mother still lives, and rejoices that her dear one is safely housed. "Oh," she said to a mutual friend, "He just spared her till I knew she was safe, and then took her; blessed be His holy name."

"SUBMIT YOURSELVES TO GOD."

WHO has not found the difficulty of pressing home this text, in visiting the poor, when one finds them overwhelmed with cares and troubles, hardened and dull, by striving against grief and sickness, in their own strength, and

only full of impatient wishes to be well, or out of affliction again.

Having returned from a visit to a poor widow in such circumstances, I felt that I had utterly failed in my attempts to comfort or uplift her heart; and sat down, dispirited, to think how I could best reach her case.

I could best reach her case. A robin just then happened to fly into the room, and in its efforts to escape again, dashed itself madly against the walls and ceiling, until its poor little head and wings were sore and bleeding. On my attempting to catch and set it free, it only redoubled its frantic efforts, and, when in my hand, struggled so violently, as only to hurt its bruised sides more. Ah! I thought, thus it is with that poor widow,—with us all, when the Lord "straitens," us with trouble. We dash and wound our poor hearts against the firm wall of His will; we think of nothing but escape, and struggle madly against the kind and most gentle hand that only holds us with its "wholesome strength," whose "end" and aim is but to restore us to the bright open air of His mercies, that we may sun our hearts with His presence, and wing our way more freely toward Himself.

I returned, read the text again, and applied my illustration as simply as possible to the poor woman. Presently the dull eye began to brighten, the hard countenance to grow tender, and tears dropped on the poor worn cheek, as she murmured a promise that she would hope for the future, and try and trust the wise Hand which held her.

LAST WORDS.

"SPEAK to me now in Scripture language alone," said a dying Christian.
"I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust to them." This was the testimony of one who died in the morning of life.

"Charles, bring me the Bible," said a dying father. The weak sufferer book, and exclaimed, "I rest in Christ."

How pleasant are the last hours of a Christian! and how often have they borne to the trembling the assurance that death has no sting, and the grave no victory! Who would not bear the cross on earth, to wear the crown in heaven P

" Who, if his God be there, Would hesitate to tread death's narrow vale, And die to live for ever?"

A GLORIOUS THING.

As John Foster approached the close of life, and felt his strength gradually stealing away, he remarked on his increasing weakness, and added, " But I can pray; and that is a glorious thing." Truly a glorious thing, to look up to an omnipotent Father, to speak to him, to love him, to stretch upward as a babe from the cradle, that He may lift his child in his everlasting arms to the resting-place of his own bosom. was overheard thus speaking with himself: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

SPIRITUAL DEATH.

STRANGE as it may sound, how many a man has followed himself to his own grave! He is no mourner (would he were, for then there might be still hope), but he is an assister at the grave of his own better hopes and holier desires, of all in which the true life of his soul consisted, which is all dead and Him here to his sanctification.

laid his thin, pale hand on the blessed | buried, though he, a sad survivor of himself, still cumbers the world for a while.

DEFECTIVE RELIGION.

A RELIGION that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.

PRAYER AND PRAISE.

" HEZEKIAH wept sore," but knowing that weeping does no good, he also prayed; and so he soon proved what all of us might and ought to provethat praise is not far behind prayer.

CHRISTIAN REPOSE.

WHEN no physician and no friend can soothe into comfortable and refreshing repose, God can give his beloved sleep, and He has done so from age to

THE RECORD ON HIGH.

WHETHER We keep a diary or not, our Lord keeps one for us, a journal of all our thoughts, words, and deeds.

SELLING THE SOUL.

A MAN may sell his own soul, and think that he has only sold his Master, as did Judas at first.

HERE AND HEREAFTER.

No man will see God hereafter to his satisfaction, who does not wish to see

"THEY GLORIFIED GOD IN ME."-PAUL.

art or manufacture, the admiration of a is only a moral avenue to our estimate of thoughtful visitor is enhanced by the reection of how much industry, taste, the grand and lovely things of creation

In passing through a well-arranged even more of the collector than of the museum of the curious and beautiful in specimens collected, as the brilliant spic judgment had been invested in the are but so many steps by which we Perhaps at first we think humbly raise our contemplations to the

glory of the Creator. This should be the as their central source, every mental process, and ordinarily this is so, when emanation flows; or else our admiration the question is between man and man; but man is not so loyal to "the things of God." Yet this is a lesson which every instance in which we are called upon to admire an effort of a fellowcreature, should extend its teaching to the dues of God. The world is His museum. The Christian mind chiefly recognises in the glories of creation the antecedent glory of the Creator. The splendid, the profound, or the useful in human thought should instinctively suggest to us the Divine intelligence whence,

of each other's gifts is disloyalty to God. It is a form of indirectly worshipping the creature more than the Creator, who is God, blessed for evermore.

There is a danger of idolising intellect, whether exhibited in sermons, books, or conversation; and the idolatry damages the idol as well as his worshippers. Happy would it be for us if we could only see more grace in the more gifts, that in every case the glory may be all the Giver's .- Owen's Christian Table Book.

PERFECT PEACE.

THERE are depths in the ocean, I am told, which no tempest ever stirs,—they are beyond the reach of all storms which sweep and agitate the surface of the sea. And there are heights in the blue sky above, to which no cloud ever ascends, where no tempest ever rages, where all is perpetual sunshine, and nought exists to disturb the deep serene. Each of these is an emblem of the soul which Jesus visits, to whom he speaks peace, whose fear he dispels, and whose lamp of hope he trims.

Where the Spirit of the Lord is, all

these are. Now I cannot boast, upon my bed of pain, or in my chamber of sorrows and separation, that my soul is raised above fear, even by the words of Jesus. But I see enough in the everlasting covenant to impart that equanimity even at the last hour of all, and I will wait, I will believe, I will hope, I will pray. I lean on the Unchanging One, and, therefore, need not fear. I put on the whole armour of God, or if I have not done it before, I do it now; who then can harm me ?-Tweedie.

THE HEAVENLY GAUGE OF GREATNESS.

No grace was a greater favourite with Jesus than humility, because no sin is more radical in man than pride. In the Word, text is heaped upon text to encourage us to cultivate this grace. For example, "He that inhabiteth eternity, whose name is Holy," dwells with him that is of an humble spirit. (Isa. lvii. 15.) He "gives more grace to the hum-" He calls on us to be clothed with ble. humility, and the holiest of all whose names are recorded in his Word dwelt nearest the dust; they reckoned them-

selves less than the least of all saints, although all others deemed them the greatest.

Above all, when God our Saviour came, He came among the lowly. He, beyond all who ever dwelt on earth, was clothed with humility, and by example, by precept, and warning, He sought to make that grace the signalising badge of His people. The believer in Jesus must be humble, or he is an embodied contradiction .- Tweedie.

THE SPOILER OF DEATH.

THERE is One who spoils the spoiler, and is the death of death. One

" Who freely ranged his contemplation from His scorned cradle to his guarded tomb,"

and yet faced it all, that my poor soul might have hope, that I might be redeemed from the grave.

But to perpetuate all that could shed light upon my path from the cradle to the sullen tomb, Jesus has said, "Lo, I am with you alway." My sorrows may be multiplied, but He is near. Anguish may get hold on me, I may find grief and trouble, but if the plant of Renown protect me with his shadow no tribulation can scorch. On His word, then, I once more repose. I may pine, but I cannot perish. The outer man may decay, but the hidden man of the heart is in the

same proportion renewed day by day. What the returning suns of spring and autumn are to the little flower, is Jesus to my soul; He diffuses at once beauty and strength, the beauty of holiness and the strength of grace.

What though He employs sickness and sorrow as the ministers of his will! If His chastening be for my profit, surely I may welcome it with a smile, thanking Him who loves me too well to leave me without correction, and who is teaching me here to look upon the world from my grave. I consider further, what Jesus would be to me if I were not a sufferer. First, all that is precious in the title, "The man of sorrows," would then be lost to me. That great deep, He was "made perfect through suffering, be fathomless .- Treesdie.

THE SAVIOUR PRESENT.

our country amid signs and demonstra- sealed would burst forth, and flow as tions of his glory that none could mistake with an exhaustless fulness. or resist. What, think you, would be avarice herself would be betrayed the reception with which He would meet? There is not, perhaps, a palace or mansion in these realms to which He would not be invited. Warm and earnest : homage to the King of kings. requests for His presence would pour in from every quarter. Even worldly men, who are never reluctant to give entertainment to goodness when it has acquired renown, would vie with Christians in their endeavours to welcome the Lord of Glory. The swiftest steeds would be for Him-the most gorgeous chariot would be for Him-the softest couch would be for Him-the richest viands would be for Him-wealth would unlock her treasures, and lay then at His feet. The honour He would confer would be felt to bear proportion to the degree in which He laid men under obligations to serve Him. He would be urged and en-

Surpose that the Saviour were to visit Many a fountain of liberality hitherto Ryen avarice herself would be betrayed into a momentary generosity, and poverty would strip herself more bare, and forego even her scanty meal, that she might pay her then would be found complaining that the Saviour's needs impose an oppressive tax upon His people? And yet, dear brethren, is not the Saviour here? Do we require the carnal and sensuous manifestation of His person to convince us of His presence? Are we forgetful or careless of the blessedness pronounced on those who have "not seen, and yet have believed "? Is He not with His church "alway, even to the end of the world?" Is He not seen in every poor, famished, oppressed, persecuted disciple? Could He be nearer to us? Could He see us with a clearer and more searching eye? Could He speak to us with tenderer treated to demand more and yet more. words? Could He support us with a atronger arm were He, as heretofore, "manifest in the flesh"? Verily, the Lord is here! The Lord is here! If He is not seen by the fleshy eye, He tests us all the more. And though I have spoken of the generous and importunate hospitality which would welcome the visible advent of the Saviour to our land, I must now say that in all this demonstration there might be no more of true affection than is even now displayed. Would the fact, that worldly men opened to Him their houses prove that they had opened to Him their hearts? Or would the increased benevolence even of Christian men indicate an intenser love for Him? The influence of a carnal consideration would account for both the one and the other: and the holiness of our motives, and the reality of our affection for the Saviour, are more conclusively tested now that He is unseen, than they would be were He to become a denizen of our world. Would you feed Him if He were hungry? He is hungry in His disciples. Would you clothe Him if he were naked? He is naked in His disciples. Would you entertain Him as a guest, were He to come as a stranger? He is a stranger in His disciples. Would you give Him the best you have, and as much as a burning affection could spare? He demands it now, and demands it on behalf of every agency Mellor.

by which His kingdom is being spread through the world.

Is it, dear brethren, creditable to us. as the followers of the Great Captain of salvation, to allow Him to be represented before the world by such hunger-bitten institutions? Are these scanty and ragged vestments worthy of Him who has done everything for us on so royal and godlike a scale? Is this the honour that we pay our King? Is our gratitude exhausted by results so meagre? Can we point to our societies, and say with a just and virtuous pride, "See how we love our Saviour?" In heaven it is far other-There He is high and lifted up, and His trains fills the temple! There He is in the midst of the throne! On his head are many crowns! There is not a wing of the scraphim that is not trembling with eagerness to serve Him! To Him all angels cry aloud! The most rapturous songs of all the saints are for Him! And loyalty itself should teach us, that whatever we do on earth, as touching the King, we should do on a scale of generous munificence, not from the spirit of ostentation, but from a love which would fain expend all its treasures on Him who, though "He was rich, yet for our sakes became poor, that we through His poverty might be rich."-

Reviews of Religious Publications.

SERMONS by the Rev. JOHN CAIRD, B.A.

Minister of the Park Church, Glasgow.

William Blackwood and Sons, Edinburgh and
London.

The author of this volume has acquired a high reputation among the Scottish clergy. Called at a very early age to occupy a prominent place in the Scottish metropolis, he speedily attracted general attention, and gained almost unexampled popularity. A competent witness testifies that his fame in Edinburgh was much more rapidly acquired than that of any other minister; and it is a question whe-

ther the sensation created by his ministration was not equal to that caused by a Candlish or a Guthrie, or even by a Chalmers in Glasgow, in former days. After officiating for two or three years in Lady Yester's church, he suddenly accepted a presentation to the rural parish of Errol, where he has laboured for several years. The unsatisfactory state of his health was understood to be the reason of his decision, but it is probable that he felt it too great a demand on his intellectual resources to sustain the extraordinary popularity he had so early

attained. It cannot be doubted that the spending of some years amid the comparative retirement of Errol has greatly contributed to his mental and spiritual progress, and to his qualifications for the Christian ministry on a more extended aphere. While at Errol, Mr. Caird was selected about two years ago to preach before the queen, at Crathic, and on that occasion he delivered a Discourse on Religion in Common Life; -a discourse which attracted high commendation from her Majesty and her august Consort, and which was printed by royal command. That discourse, as might have been expected, passed through numerous editions, and was read with avidity by all classes. Churchmen and Dissenters, orthodox and heterodox, alike did justice to its merits, and one cannot but rejoice that a sermon enunciating such principles acquired the approbation of royalty, and secured so extensive a circulation. The sermon was worthy of the occasion and of the preacher. There is a vein of original thought and of earnest and practical piety pervading it, combined with much felicity of diction, beauty of illustration, and power of eloquence. Since the publication of that sermon Mr. Caird has been removed from Errol to Glasgow, a sphere for which his pulpit talents, now cultivated and matured, are eminently adapted. From our knowledge of Mr. Caird's previous career, we took up this volume with high expectations; and we are happy to say, after a careful perusal of it, these expectations have not been disappointed. The subjects are happily chosen, and present an attractive variety. His mode of treating them is characterised by great originality. In reading Mr. Caird's sermons, we have rarely been reminded of any other great preacher cither living or departed. Every discourse evinces a grasp of thought and a largeness of view peculiar to himself. Even when his thoughts are in harmony with those commonly received, the reader feels, by the manner in which they are presented, that he is in contact with an original mind. These discourses deal in great principles, and there is an admi-

tellect with rich and beautiful illustrations. His language is chaste and flowing, and the sentiments are purely evangelical, while the preacher never loss sight of their practical application to the heart and life of his hearers. You feel that you are reading the productions not only of an able but of a good man, who is ever bent on the advancement of your best interests. If there is any qualification of a great preacher which appears to us to be less conspicuous than another in the volume, it is pathos; but this is an attribute which it is more difficult to transfer to the written page than to display with the living voice.

These discourses are eminently topical. Like those of his celebrated countrymen, Drs. Chalmers and Gordon, they uniformly aim at the inculcation of one lesson, and the production of one impression. We do not think that Mr. Caird is always happy in the selection of his texts. There is, for example, a very striking and able sermon on "The Solitariness of Christ's Sufferings;" but the text, "I have trodden the wine-press alone, though frequently accommodated to the Redeemer's sufferings, evidently refers, if taken in its connexion, to the Redeemer's conquests. The text of the following sermon, on "Participation in the Sufferings of Christ," is a disjointed clause of a verse, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." The text of another admirable discourse, on "The Simplicity of Christian Ritual." is a somewhat singular one,-"Then, verily, the first covenant had also ordinances of Divine service." These discourses, moreover, are adapted to a highly cultivated congregation, both in reference to habits of thinking and refinement of taste; but they are certainly above the capacities of merely enlightened and educated audiences. We do not recommend our young English preachers to adopt them as models, but we cannot but think they will be benefited by their perusal. The preacher is evidently possessed of high abilities. His intellect is both penetrating and comprehensive, his imagination rich and poetical, and his distriburable combination of the philosophic in- | tion of his thoughts logical and effective.

Yet he does not trust to his great power. Every discourse bears indications of deep study and careful preparation. There is no affectation of greatness, no glitter of rhetoric, but a calm consciousness of power, and the outpouring of a mind, earnest in purpose, and intent on dedicating its most elaborated stores to the elucidation and enforcement of "the truth as it is in Jesus." The discourses are not all of equal merit, but we cannot wish that one of them had been obliterated from the book. The ninth sermon, entitled "The Christian's Heritage, will be read by many with peculiar interest, when it was known that it was delivered before our gracious queen, during her last year's visit to her highland home. We cannot but rejoice that one of the advantages secured to her Majesty by her annual sojourn in the north is the opportunity afforded to listen to such a preacher, and to have presented to her and her illustrious family such luminous and eloquent exhibitions of Christian truth. We cordially recommend the volume.

Missionaby Sketches in North India, with references to recent Events. By Mrs. Weitbrecht. Pp. 486.

THE INDIAN REBELLION; its Causes and Results. In a Series of Letters from the Rev. ALEXANDER DUFF, D.D., LL.D. Pp. 393.

London: Nisbet & Co.

THE 29th of September ensuing will be the hundredth anniversary of the landing of the first Protestant missionary in Calcutta. The now city of palaces was in 1768 rather a city of mud. Floating down the noble Hoogly, might be seen human corpses in various stages of decomposition. The funeral pyre was often lighted, and the widow, assured by the Brahmans that she should be happy in heaven for as many years as her husband had hairs on his body, usually reckoned at thirty-five millions, ascended it to find a living grave. Unclad beggars, that is, fakirs and sunnaysis, ranged ad libitum through the town, with their matted hair hanging down to the length of two or three feet, and their bodies | Charles XII.

besmeared with cow-dung, "the most sacred of Indian cosmetics. A Hindoo, after visiting a European, would have his garments washed, to free them from impurity. Thirty persons were sometimes seen to drown themselves together, for merit or misery; lepers were constantly burned or drowned; aged people were known to bury themselves alive in one grave. At the watery shrine of Ganga Sagor, at the mouth of the river, hundreds of mothers were wont, in fulfilment of solemn vows, to throw their unconscious, smiling infants, into the turbid waters, to be devoured before their eyes by sharks and alligators. But no words can describe the abominations and miseries which obtruded themselves openly on those who visited Calcutta a hundred years ago.

A Protestant Christian church was erected in that city as far back as 1716, when the English had been there some five-and-twenty years. But the state of religion among our countrymen in the East at that period was very low. The only sign of any regard for Christianity which Job Charnock, the first Governor of Calcutta, is said to have exhibited, was that when his Hindoo wife died, instead of burning, he buried her. It is true that, in the early charters granted to the East India Company, a clause was inserted requiring them to maintain a chaplain and a schoolmaster wherever a European regiment was stationed; and it was further enacted, that the chaplains of the Company should qualify them-selves to afford Christian instruction to their Hindoo and Portuguese servants, in their native languages; but no steps were taken to carry out the provisions of the charter as it respected the native servants of the Company, and at a later date it appears to have been entirely forgotten that such a provision had ever been made, while a policy of a totally different character was adopted, and is now so ancient as to be designated traditional.

The first Protestant missionary to Bengal, John Frederick Kiernander, was a Swede by birth, and the nephew of officers of high rank in the army of Charles XII. He was for some time

time 2,500 orphans. And it was Francke that proposed to him to become a missionary to Cuddalore, near Madras. Kiernander readily responded to the suggestion, and proceeded to England, whence he went in 1740, under the auspices of the Society for Promoting Christian Knowledge, to Madras, where the English possessed only a small tract of land, about five miles square. France and England were then contending for supremacy in India, and on all sides the din of war was heard; but Kiernander kept his own grand object in view, and pursued it with vigour and success. In 1750, he welcomed the apostolic Schwartz to the scene of his future evangelistic triumphs; and eight years later, he was compelled, on the surrender of Cuddalore to the French, to quit his post in order to escape from the Jesuits, who were indignant at the forbearance which had been shown him, as "a preacher of peace and concord," by Colonel Lally, the commander of the French army.

It was in these circumstances that Kiernander betook himself to Calcutta in 1758, where he was welcomed by Clive, the victor of Plassy, who had witnessed the beneficial effects of his labours at Cuddalore, and now showed him much personal kindness. The Indo-Portuguese, descendants of the original Portuguese settlers, were at this time a large and important class of the population; and their language, a sort of patois, was a frequent medium of communication between foreigners and the natives. To the acquisition of this language Kiernunder applied himself; and in his schools might be seen Portuguese, Armenians, Bengalis, Hindustanis, and other mixed races, who were all instructed in Christian truth through the medium of Indo-Portuguese. He preached regularly to the same heterogeneous assembly in the same tongue, and was permitted to receive numerous seals to his ministry, most of whom were converts from popery. Among these were two Romish priests, who became very useful to him in native

superintendent of Francke's well-known | been a Romish missionary in Bengal for Orphan House, which contained at that | fifteen years before his conversion. Both of them knew the native languages well, and were efficient fellow-helpers, manifesting the sincerity of their profession by being content to live in great poverty, and continuing humble and faithful to the end of their course. But converts from heathenism itself were not wanting. Many natives understood the Indo-Portuguese, and "received the truth." Among these a Brahman was early numbered, and likewise a Chinese, a considerable colony of whom resided in Calcutta, employed as shoemakers. The latter is believed to be the first of his nation who was ever received into the Christian church by a Protestant missionary. We read, in one year, of two hundred and forty-six scholars in Kiernander's mission schools, children of heathen, Mohammedan, Romish, and Protestant parents, all alike faithfully instructed in the Christian religion; for these were before the days when the Christian rulers of India had found out that it was dangerous to allow the Bible to be used in schools which included natives.

Kiernander's worth was universally felt and acknowledged. He received, in voluntary gifts on the spot, handsome pecuniary support for his various plans; and the Society for Promoting Christian Knowledge was liberal and considerate towards him. By marriage he acquired considerable property, which was laid on the altar of consecration, and used for the furtherance of the Redeemer's cause. He devoted no less a sum than £12,000 of his own money to charitable objects; and when his wife died, she bequeathed her personal effects to be sold for the building of a schoolroom. They realized £600, and the rooms were erected on the site of the old or mission-church rooms. where many missionary meetings have subsequently been held by Brown, Buchanan, Martyn, Corrie, Thomason, and other men of time-honoured name; and where the late venerable Bishop of Calcutta convened a meeting for prayer, of ministers and missionaries of all denomiwork. One of them, Padri Bento, had | nations, after the outbreak of the fearful

mutiny. But we cannot follow the history of this good man and his labours further. He died, after having been for some years quite blind, in 1800, at the age of ninety-two, glorifying God in his death, as he had done in his life.

We are indebted for these facts to Mrs. Weitbrecht's "Missionary Sketches;" and as they are comparatively unknown, we present them as the best introduction to her volume. Her sketches refer chiefly to the stations of the Church Missionary Society in Bengal, and are written in an easy, flowing style. They contain facts of deep interest, which, if pondered, will help to sustain and promote the zeal for India which is now happily awakening in the church of God.

Dr. Duff's volume consists of a series of letters addressed to Dr. Tweedie, convener of the Free Church of Scotland's Foreign Mission Committee, and published as they arrived in the Edinburgh "Witness." The first is dated the 16th of May, 1857, immediately after the arrival in Calcutta of the intelligence of the outbreak at Meerut and Delhi; and the last is dated the 22nd of March, 1858, after the arrival of the intelligence of the fall of Lucknow. These letters are well worthy of preservation in the permanent form in which they now appear. "However rapidly they may have been written," say the publishers, "there is nothing hasty or extempore in the views and opinions which they embody. These are the ripe result of thirty years." It was not to be expected that perfect accuracy in the statement of facts "from amid the hugely-tangled mass of reports, exaggerated rumours, and palpable falsifica-tions," which filled Calcutta during the first excitement of the mutiny, could be secured even by the most conscientious and best-informed man. But few errors, however, were transmitted by Dr. Duff which required subsequent correction; and the extemporaneous daguerreotype of passing events, which he gives us in his letters, possesses a freshness and interest which we should look for in vain in more elaborate and artistic pictures. It is true, that the light through which these photographs were taken may be regarded as

slightly affected by the idiosyncracies of the photographer; but if this diminishes their value to any extent, to the same extent does it increase their interest. It so happens that a similar series of photographs was taken by another missionary in Calcutta, the Rev. Joseph Mullens, and given to the English public in the pages of the "Nonconformist." Without attempting the invidious task of comparison, we may venture to say that the merit of Mr. Mullens's is in some respects greater than that of Dr. Duff's, and we should like to see them side by side in the same form. Is there no English publisher that will do for the former what Messrs. Nisbet and Co. have done for the latter? Give us these two volumes and the able pamphlet of the Rev. James Kennedy, of Benares, and there is no question of moment to us as Christians, in reference to the great mutiny, on which we shall not have the means of forming a judgment. These three good men, independent thinkers, situated as they have been, one of them almost in the very focus of actual insurrection, and the other two in the focus at least of those mutinous influences which have converted the recently peaceful valley of the Ganges into so terrible a scene of conflagration and massacre, have done the state good service by their publications, and are entitled to the warmest thanks of those who would have "understanding of the times" that are now passing over India.

THE PEACE OF GOD, IN THE WORDS OF JESUS; a Guide in the Sick Room. By the Rev. W. K. TWEEDIE, D.D. Edinburgh.

London: James Nisbet and Co. 1858.

It is one of the most pleasant offices of Christian love and friendship, to raise the drooping soul, and pour the balm of consolation upon the sufferer's wounded heart. God himself delights in the exercise of this divine sympathy, and has proved himself, in all ages of the church, the true Comforter of his sorrowing and afflicted people. He has stored his book with numberless peace-breathing words, which are calculated and designed to soothe the troubled spirit, and cause it

satisfaction.

"The truth as it is in Jesus," is God's ostholicon for the woes of the soul, while believer with fresh life and joy.

There are stages and states in the experience of every Christian, when he is better able than at other times to appreciate the grace of Jesus; and it is for the most part when pressed down under the weight of sorrows or sorely tried by pains and weakness, that he more highly values the peace of God which is conveyed into his soul by the words of his divine Redeemer. But although in affliction he more deeply relishes the consolations of the gospel, yet it is then also that, as the inevitable effect of bodily disease, the mind and heart sink into a state of spiritual weakness, rendering it difficult to stretch forth the enfeebled hand of faith, to receive the proffered help.

The sympathy of Christian hearts is largely drawn towards friends under such circumstances, and emulating their great l'attern, they delight to administer "the oil of joy for mourning," to assuage the bitter pangs, and cheer the sufferer's heart, by pointing to the bright gems of blessed promise which shed their lustre on the page of revelation.

The excellent author, whose volume is before us, has evidently given to his fellow-Christians the results of his own deep experience. His little book is highly devotional in its spirit, and practical in its aim. It is the natural outlet to the current of his pious sympathy with the afflicted, and, as such, its sentiments will find a response in the heart of all who possess the secret of the hidden life.

It distils the divinest consolation into the bitter cup of sorrow, and is specially designed to bring relief to the drooping souls of those who are confined to the chamber of sickness, or are stretched upon beds of languishing.

It has altogether a novel and refreshing air, and the very headings of chapters contain bright germs of thought, that may lead on to cheerful reflections and buoyant hopes.

to subside into the sweetest repose and | the state of invalids, giving language to many of the thoughts and emotions that naturally pass through the mind under such circumstances. We would refer the every precept and promise inspires the reader to the extracts from new publications, for some specimens of the quiet, holy thoughtfulness which pervades this excellent little volume.

> THE UNITED STATES AND CUBA. Bv JAMES M. PHILLIPPO, Author of "Jemaica : Its Past and Present State." 12mo, pp. 476.

London: Pewtress and Co.

THE colossal republic of the New World, which promised to supply a model by which the nations of Europe might reform themselves, has long since ceased to inspire the hearts of any but very juvenile and unfledged patriots with the spirit either of envy or of imitation. In fact, the history of that great republic has done more to repress the spirit of republicanism in the old world than all other histories put together. While the parent nations have been purging themselves from the stain of slavery, and some of them; at least, advancing in the enjoyment of constitutional liberty, this young state, or rather union of states, while vaunting its love of liberty, has shown itself the most determined supporter of oppression, and the last of the civilized nations to strike off the fetters of the slave, and treat the negro as a human being. This inveterate adherence to the national "institution" has vitiated the whole course of American policy and legislation, and engendered that boundless ambition for territorial aggrandisement which has shown itself in filibustering expeditions, armed interventions, and diplomatic manœuvering, all designed to embrace the whole continent in one congeries of slave-holding republics. Hitherto the providence of God has defeated the plans and plots which have had for their object the decided preponderance of the slaveholders in the government. The balance still stands trembling, the turn of which is to decide some day the triumph of freedom or of slavery, and the disruption or permanence The sections are short, and adapted to of the Union. This mighty republic is

now on its trial before the civilized world, whether it will "do justly and love or whether, like the colossal image which the king of Babvlon saw, though having a golden head and silver body, yet supported by legs and feet of base and incongruous materials, a stone from the mountain-side should fall upon it and crush it into dust and ruin.

In a purely secular view, the growth and prosperity of these United States may be considered a great success; yet, in all that constitutes true national dignity and honour, or the progress of a state in civilization, humanity, and morality, our cousins are still lagging far behind the rest of Christendom. Slavery is the blot upon their escutcheon, the beam in their eye, the clog upon the wheels of their state progress, and the apple of discord in their halls of legislation. What but slavery could produce here each session scenes of violence that would disgrace and break up the lowest debating club? The fugitive slave law may be pronounced the most monstrous triumph of inhumanity, and vilest opprobrium of legislation which modern history can supply. Happily for the unfortunate sufferers, the people of the North have so combined as to render it almost impossible to enforce this law in their presence. But what must be the state of a country in which law can be set at defiance, and ought to be so, by the people,—the law so inhuman that the popular conscience refuses submission, and the executive is too weak to enforce it?

But we must terminate these general remarks, and call the attention of our readers to the very interesting volume before us.

Mr. Phillippo has comprised within the compass of 476 pages a mass of information respecting the United States and Cuba scarcely to be found in any other single volume. Upon the general subject of American progress Mr. Phillippo supplies ample evidence, supported by statistics of various kinds, and, we think, the Americans themselves cannot but be fully satisfied with his work. He is more favourable in his descriptions of the people, their manners and customs, | that, the national testimony of England

their laws and institutions, than most visitors from this side the Atlantic; and, with the single exception of slavery, gives glowing descriptions of the country and the people. But upon this "domestic institution" he pronounces a strong condemnation, viewing it both morally and politically. The following passage will show his views upon this subject, and gratify the friends of the slave.

"Allusion is made to her 'domestic institution,' as it is called-to her slavery that monstrous plague-spot upon her social and moral greatness,-that disgrace and scourge of her southern provinces. While the roar of her cannon on any anniversary of her independence is heard from a thousand hills, and the air is filled with her shouts and huzzas for liberty, three millions of her subjects are denied the precious boon, and doomed, themselves and their posterity, to drag out their lives in perpetual bondage. Though Congress have solemnly declared, in the face of the world, and before the God of heaven, that freedom is the rightful inheritance of every son and daughter of Adam, yet they continue in the true spirit of pagan tyranny to withhold it from those upon whom the wickedness of their remote ancestors riveted the fetters of slavery.

"Between three and four millions of men, of the same common origin, of the same form and delineation of feature with themselves, because clothed with a darker skin, are robbed of their whole rights as human beings, and doomed by their rulers to cruel, ignominious, and interminable bondage. The institution of slavery is at the bottom of everything questionable in the policy of the government. Everything wicked, everything foolish, everything impolitic, everything mischievous, done by the Congress of the United States for a long course of years, every political change, every unaccountable new law, should be studied by the baleful light of this institution, and all will be intelligible. It is an institution in itself a disastrous remnant of barbarism, that makes the whole nation barbarous in many of its aspects. Apart from and the free states of Europe have ever been fully and freely borne to the principles of political liberty and justice in the United States.

'Americans! plead for the rights of mankind, For the bondman as well as the free; Unrivet the fetters of body and mind, 'Neath the shade of your liberty-tree.'

"But your vassals, goaded to a fastcoming crisis by the Fugitive Slave Law, and by your insatiate ambition of increased slave domination in attempting to add two other slave states (Kansas and Nebraska) to the number of your Stripes and Stars, begin to plead their own cause. Let us hear them.

'We owe allegiance to the state, But deeper, truer, more To the sympathies that God hath set Within our spirit's core.

Our country owns our fealty; We grant it so, but then, Before man made us citizens, Great Nature made us men.

God works for all. Ye cannot hem The hope of being free With parallels of latitude, With mountain range or sea.

If man, before his duty,
With listless spirit stands,
Ere long the Great Avenger
Takes the work from out his hands."
LOWELL.

The portion of the work devoted to Cuba is deeply interesting, though the description of the moral and political state of the island is disgusting and painful in the highest degree. Slavery there is a fatal canker, whose crisis cannot be far off.

GNOMON OF THE NEW TESTAMENT. By
J. A. BENGEL. Vols. II. IV. V.
Edinburgh: Clark.

WE wish to express, with more than common emphasis, our satisfaction with this exceedingly valuable work, which we noticed in the earlier stage of its publication. We highly commended the first and third volumes, which formed the issue at the commencement. We can award equal praise to the three volumes which have so speedily followed, and now

complete the production. The critical students of the Sacred Scriptures are under very deep obligations to Mesars. Clark; but we question whether any commentary they have published since the beginning of their enterprise has, on the whole, surpassed the present. Even to those who possess and read the original, the version before us will not be without its value; for, as the editor remarks, "many readers of ordinary scholarship often meet in the Latin gnomon sentences, which, in order to be understood, require more patience and thought than they have time to bestow."

Of course, it is impossible for us, in our limited space, to enter on anything approaching to a review of the original book. In many passages we should adopt a different interpretation from Bengel's. While his religious views were eminently evangelical, his theology as a Lutheran would lay his opinions open to objection from most English divines; and at the same time his explanations of prophecy are not such as to secure the approval of many amongst us. In reference to his calculation of prophetic dates, we quite agree with his friend Marthius of Presburg, who said to him, "Periods thus defined have no effect in increasing my spiritual vigilance; they are either too obscure for me, or too remote. The cry in Matt. xxv. 6, arouses me more. Surely, my dear friend, your own precious time may be far more advantageously employed in what is of greater certainty and importance." But, with all abatements, Bengel's commentary must still be held as among the most precious contributions to sacred critical literature. His design and his general principles of interpretation are so well expressed in the following passage of his life by the editor, that we beg to insert it :-

"The designation (Gnomon) was meant to imply that the work is an Index, or Pointer, 'to indicate what lies within the compass of the sacred text; for Scripture is its own best and safest interpreter; less for the purpose of exhausting the text for the reader, than to give suggestive hints. The title-page expresses at full his design, to set forth the majestic sim-

connexion with this, a more earnest attempt to get at the seat of the disease, and there to apply the only remedy. Far be it from us to charge Mr. Brown either with overlooking the remedy, or neglecting to direct attention to it; but certainly it has not its due place in these lectures. The apostle's words should not be forgotten by those engaged in the same great work-"I determined not to know anything among you, save Jesus Christ, and him crucified." We are sure that Mr. Brown's efforts among the working classes would secure happier results, and be more satisfactory to himself, as well as to many of his brethren whose judgment he cannot but respect, were he to keep his more fully in view. His lectures would lose nothing in attractiveness, by having the gospel more fully exhibited in them, while they would gain vastly as to real power and permanent usefulness.

DISCOURSES BY THE LATE REV. DAVID Young, D.D., Perth. With a Memoir of his Life, by the Rev. W. MARSHALL, Coupar, Angus.

Perth : Thomas Richardson. It might have been expected that "a general and earnest desire would be expressed for some memorial of the life and ministry of the late Dr. Young." He was one of the ablest and most influential ministers of the United Presbyterian Church. To this position he rose "from the ranks," for his parentage was humble, and he was, to a great extent, a self-educated man. We find that, in early life, he was apprenticed to a weaver, and that afterwards he was employed in a paper-mill. It was not till he had been married for some years that the way was opened for him to study for the ministry. The difficulties before him were great, but his earnestness and perseverance overcame them all. The following scene in the paper-mill at Keir will remind the reader of a similar one in the cotton-mill at Blantyre, in which Livingstone once wrought. "From the roof of the building in which he toiled, he suspended a board for holding his classic, in such a position that his eye could catch a and fitted to improve the heart.

glimpse of a line, or part of a line of his lesson, between every sheet of paper which he moulded, and thus, lesson after lesson was mastered."-p. v.)

After passing through the usual term of study at Glasgow University, Mr. Young settled at Perth, where he continued to labour amid universal esteem, till called, at the age of 73, to his rest and reward in heaven. His name is well known and will be long remembered in Scotland, and many of our English readers will remember him as the writer of several of the introductory essays to Collins' series of "Select Christian Authors."

This memoir of him is well written, and will be read with great interest. It contains one of the few instances on record of a man beginning the work of the ministry late in life,—he was 27 years of age when he settled at Perth .and yet attaining to great eminence and extensive usefulness. The lectures and discourses are such as might be expected from the pen of Dr. Young.

God's Acre; or, Historical Notices relating to Churchyards. By MRS. STONF. London : Parker.

To those who are as partial to antiquarian researches as we are, and who like to see the result presented in a modern, attractive dress-poetry and religious sentiment being blended with the fruit of careful study-will welcome this volume, and read it with special gratification, as we have done. A great deal of information is here collected, touching places, rites, and modes of burial; and a number of curious historical facts and anecdotes add to the interest of the volume. Not, indeed, that there is much original research, or that the fair authoress has widely travelled and gathered from personal observation a knowledge of the funeral customs of other countries,in this respect we think the volume defective,-but, from sources not generally accessible, because contained in scarce and learned works, she certainly has contrived to produce a book which is intelligent, instructive, and thoughtful,

could, for the sake of a fuller treatment of our views; but still in these will be found the ways of sepulture in other times and many touching allusions and useful other lands, have dispensed with the chapter on "Flowers," "Sanctuary," and "Ministering Spirits," as but remotely connected with the subject. As to the last, some of the speculations do not coincide with

BRIEF NOTICES OF RECENT PUBLICATIONS.

FOSTERIANA: Consisting of Thoughts, Reflections, and Criticisms of John Foster. Edited by H. G. ROHN, London.

Tex volume consists almost exclusively of extracts made from such of Mr. Foster's conarracts made from such of air. Poster's contributions to the Ecclectic Review as have not already been published in the "Critical Essays." What was of mere temporary interest in such contributions is passed over, and the really substantial thoughts are selected and arranged under appropriate heads with much judgment. We value what Mr. Bohn has here accomplished, and give him our hearty thanks. This volume is to be followed by others, which will form a complete edition of the works of one of England's most original essayists.

Anniversables: Poems in Commemoration of Great Men and Great Events. By Thomas TE **Н**. Сил.

Cambridge: Macmillan.

We have read this book with rare pleasure, We have read this book with rare pleasure, for it presents a noble contrast to many attempts at versification, which, sent to us for review, have ofttimes sorely tried our patience and provoked our censure. Mr. Gill has a right to publish what he has written, and to ask people to read it, because he will repay them amply for the buying and perusal of his little volume. There is a manly tone of patriotism and Christian feeling in these effusions, full of refreshment. full of refreshment.

EVANOELICAL MEDITATIONS. By the late Rev.

ALEXANDER VINET, D.D., Edinburgh. Translated by Professor Masson.

Da. VINET could not write anything that would be destitute of thoughtful eloquence, after the manner of the most illustrious French preachers. There is considerable originality in some parts of these Meditations, and a rich unction pervades all of them; but on the whole we must pronounce them inferior to those published some years ago, which we read with the warmest admiration. the warmest admiration

MY FIRST VOYAGE. A Book for Youth, By WILLIAM STONES.

London: Simpkin & Co.

A PLEASANT book for boys. Pieces of useful information on many other subjects, be-sides such as are nautical, have here been strung together, like many-coloured beads, the story of a voyage serving as a thread to hang them on.

THE BOY'S BOOK OF INDUSTRIAL INFORMATION. Illustrated.

Ward and Lock

OUR HOME ISLANDS: their Productive Industry. By Rev. T. MILNER. Tract Society.

THE first of these volumes is rich in interesting descriptions of natural and manufac-tured products—processes of art and trade tured products—processes of art and trade— together with apparatus, machinery, and en-gineering—the plates serving well to explain the letter-press. The second volume is ex-ceedingly well written, and abounds in the the letter-press. The second volume is exceedingly well written, and abounds in the results of thoughtful study. The work appears to be one of sterling merit, such as might be expected from Mr. Milner's pen, and worthy of a place in the Tract Society's catalogue.

LIFE OF THE REV. S. MARSDEN, Senior Chaplain of New South Wales. By the Rev. J. B. Mars-Tract Society.

The well-told story of a man of power, who, during a lifetime of remarkable incidents, held on in his appointed path of usefulness with love and firmness, through evil report and good report. This is no common book of reporting memoirs.

PRAYERS FOR INQUIRERS OF ALL CLASSES. By E. W. Mylne.

London : Wertheim & Co.

THESE prayers are simple, thoughtful, earnest. The idea of providing prayers for different states of mind is a good one. They will serve as devout suggestive meditations to those who may not use them formally in private worship.

THE LEVIATHAN; or, The Works of Man, and the Ways of God. By the Rev. T. AVELING. London: Judd and Glass.

A DISCOURSE full of striking thoughts, forci-A discourse full of striking thoughts, forcibly expressed, in which one of the wonders of our age passes under review, and is turned to practical account; the author justly remarking in the introduction, that "no apology was necessary for seizing hold of prominent public incidents or objects, and making them subservient to the purposes of soleum and lofty instruction: for thus did the Master; and Him the servant cannot do wrong to initiate." We wish for this interesting and instructive discourse the wide circulation it so well merits. APOCALTPTIC SERTCHES. Vol. I. " Things that were." By Da. Cumming. New Edition. London: Hall and Co.

London: Hall and Co.
This volume is a republication, "thoroughly revise!, corrected, and arranged," of the first portion of Dr. Cumming's former work on the Apocalypse. It is to be followed by other two; the second, on the "THINGS THAT ARE," and the third, on the "THINGS THAT SHALL BE BERREYTER." BEREAFTER.

Our worthy friend is as confident in his wearnessly praying that God's rich blessing may descend on the study of a work which all late events, from Sebastopol to Calcutta, clearly vindicate and confirm." To our minds, the same events most clearly contradict and same events most clearly contradict and con-fute Dr. Cumming's anticipations. But it is vain to reason with one who, "e'en though vanquished, yet can argue still;" or, if unable to argue, can yet so confidently maintain that he is right. We hope Dr. Cumming may live long enough to be convinced, by the course of events, that his fancy and imagination have

led him astray.

This first volume of the three, on the "Thixos that were," will be found to contain less erroneous matter than the other two. Even those who cannot accept the views which it propounds will find much in it that cannot fail to interest, instruct, and profit them.

MEMORIAL OF AN ONLY DAUGHTER. By her MOTHER, the Authoress of "Shady Side."

London: Sampson, Low, Son, & Co.

This memoir is from the pen of the authoress of "Shady Side," which many of our readers, doubtless, will remember having read. It is stated in the preface, that after having commenced this work, failing health "obliged the writer to relinquish it for a while, but she still sharished the hops that sufficient strangth would. cherished the hope that sufficient strength would be given her to complete it. To this hope she be given her to complete it. To this hope she clung until near the end of her pilgrimage. When she heard the summons hence, and knew that she must leave the task unfinished, anew that she must leave the task unfinished, she committed it, and a few other objects very dear to her heart, in earnest prayer, to the disposal of Infinite Wisdom, and calmly laid herself down to rest."

The work, therefore, has been finished by another hand, we presume by that of her husband. As the point of interruption, however, is distinctly marked in the progress of the narrative, no injustice is done to the gifted writer whose name it bears.

The memoir is one of great interest, and we can most heartily recommend it for the perusal of the young.

THE NATURE AND PURPOSE OF GOD, AS REVEALED IN THE APOCALYPSE. Part Second.

fresh light on the meaning of the apocalyptic enigmas. The anxiety of the writer to find his enigmas. The anxiety of the writer to find his views confirmed by events leads him to pen the following queries regarding the last twelve months of English history. Among what rople, or at what time in the history of any on, has there been a year of such great distant perplexity to a kingdom as has

Edinburgh. WE do not think that this work throws any marked the experience of Britain in the year 1857-87 May it not be said, with strict and literal truth, that this is a "time of trouble so great as has not been since there was a nation, even to this same time?" (p. 305). Few, if any, of the readers of this work will agree here with its writer. We do not find other portions of it to be more satisfactory.

APOSTOLIC MISSIONS; or, The Sacred History amplified and combined with the Apsetolical Eputles and contemporary Secular History. By the Rev. J. H. BARKER, M. A., of St. John's College, Cambridge & Sons.

An intelligent acquaintance with the sacred Scriptures is a most necessary part of the education of our youth. This is equally true of the historical as of the doctrinal and practical portions of the Bible, the former being the groundwork and foundation of the latter. The author of this volume has endeavoured to condense the apostolic records into a content when the acts of the Apostles, combined with, and illustrated by, the epistles of Paul and also contemporaneous secular history." We also contemporaneous secular history." We think he has succeeded well in his design. This work cannot fail to be useful to youthful students of the Word of God, and will be found very helpful in the conducting of Bible

A HALF CENTURY OF THE UNITARIAN CONTROVERSY, with particular Reference to its Origin, its Course, and its prominent Subjects among the Congreyationalists of Massachusetts. By GEORGE E. ELLIS, of Harvard University, Boston, United States.

London: E. Whitefield.

This is a Unitarian publication. Had it contained, along with a history of the controversy, a history of Unitarian churches, it must have exhibited them everywhere in a state of decline; some of their members, we trust, relinquishing Unitarian error for Bible truth, but most of them, we fear, moving towards Pantheism with Ralph, Waldo Emerson, and Theodore Parker.

God in His Works; or, Redemption in Cr.
By the Rec. R. Hemprill, A.M. S.
Edition, corrected and enlarged.
London: Simpkin, Marshall, & Co.

London: Simpkin, Marshall, & Co.

The idea of this work is a good one, and

Mr. Hemphill has worked it out well. Looking at things seen as types of things unseen,
he endeavours to lead the mind from the phenomens of the outward world to reflection onspiritual truths. From "the fog" he illustrates "the Christian's course;" from "light,
the love of God;" from "the growth of
plants, the resurrection of the body;" from
"the moon, the church of Christ;" from
"the moon, the church of Christ;" from
"fruit-trees, the patience of faith;" from "the
dew, God's teaching," &c. We do not always
agree with Mr. Hemphill. We should dissent
from many of his observations regarding the
Jewish nation and the second advent. The
volume, however, is an exceedingly interesting volume, however, is an exceedingly interesting one, and will be read with pleasure.

EARLY AT THE TEMPLE; or, Reservace for the Sanctuary, shown by Attendance at the Commencement of Divine Worship. By the Rev. HENRY GILL, Henerhill.

London: Judd and Glass.

THE design of these seventy pages is to promote the habit of early attendance at the sanctuary. Mr. Gill treats his subject under the following heads: "The Holy Place—The As. sembled Congregation—The Late Worshippers—The Kind Rebuke—Wise Counsels—The Upper Sanctuary." This little volume may be placed, with great advantage, in the hands of persons guilty of a late attendance at the house of God. This unseemly practice is indicative persons of God. of God. This unseemly practice is indicative of great irreverence, and prevails but too extensively.

LOVE MADR PERFECT; Illustrated in the Life and Diary of Mrs. Elisabeth Pickford, late of Salis-bury. Edited by the Rev. Peter M'OWEN. London. Hamilton, Adams, and Co.

Turs is a memoir of great excellence. Pickford was a Wesleyan, and her views and experience partake of the peculiarities by which cur brothern of that denomination are charac-terised. Any earnest Christian, however, de-sirous of living a life of faith in Christ, and fallowship with God, will be both instructed and edified by perusing these memorials.

Hours of Devotion: A Meditation for every Day in the Month, translated and abridged from the German of Dr. A. Tholuck. By Ann and Catharine H. Dunn. Second Edition.

London: Hamilton, Adams, and Co. Thus is a charming little book, which we are This is a charming little book, which we are not surprised to find has reached a second edition. As may be seen from the title, it is from the German of Dr. Tholuck, who is not enly a learned commentator and an able divine, but a poet as well. We find occasionally, indeed, in this work, a shade of sentiment to which we should object, and which reminds us that divine truth is here flowing through the channel of a human mind. But we trust that the readers will only be stimulated, by the channel of a numan mind. Dut we trus-that the readers will only be stimulated, by saything of this kind, to further thought and inquiry. With slight exceptions, however, there is so much of the true and the good, in the way the beautiful, in this volume, that we heartily recommend it to our readers.

WANDERINGS AND MUSINGS IN THE VALLEYS OF THE WALDENSES. By J. A. WYLIE, LL.D.

London: Nisbet.

London: ANSOEL.

We have read this book with deep interest tad great pleasure. The sketches of scenery are very graphic, and the local historical associations are admirably introduced.

Poems. By Edward Charles Mogridge. London: Judd and Glass.

THE author of these poems is the youngest son of "Old Humphrey." We are glad to find that the parent stem has sent forth so vigorous and promising a shoot. There is great merit in many of the pieces contained in this little volume. Some, doubtless, will read the work of the son for the sake of the father. Such, however, will find it recommended by sterling qualities of its own.

THE SIGNS OF THE SECOND THE SECOND ADVENT OF OUR BLEESED LORD. In Twelve Sermons, preached in the Church of St. James, West-end, Southampton. By James Williams Hatherell, D.D., Incumbent. ADVENT OF OUR

London : T. Hatchard.

THIS volume abounds with the loose reasoning and erroneous Scripture interpretation usually found in Millenarian publications. We regret to find such views in union with so much apparent piety, and taught from such a position as that occupied by Dr. Hatherell.

SERMONS PREACHED IN THE CATHOLIC APOS-TOLIC CHURCH, GORDON-SQUARE. By the Rev. NICHOLAS ARMSTRONG.

London: Bosworth & Harrison.

THE source from which these sermons have emanated will be, to most of our readers, suf-ficiently indicative of their character. The small amount of truth contained in them is more than neutralised by the very serious error with which they abound.

THE MOTHER'S FRIEND. Edited by ANN JANE.

THE MOTHER'S PRINTD. Louised by DAR WARE.
London: Ward and Co., Paternoster-row. Vol. X.
This little serial is rightly named. It is
well fitted to be useful to mothers, especially
of the humbler classes. We are glad to learn that its circulation increases, and can most heartily recommend it.

WILLIAM AND JAMES; or, The Revolution of 1688. An Historical Tale. By J. M. M. K. London: Wertheim and Macintosh.

In this work the leading events of the Revo-In this work the leading events of the Revolution of 1688 are wrought into a tale, the writer of which solicits, as a young beginner, the kind indulgence of the reader. This gentle appeal disarms our critical faculty. It had been well, however, that the tale had been but half the length the young beginner has given to it. Still it may, with advantage, be put into the hands of young persons, on whose minds it cannot fail to impress the historical events it aims to illustrate. it aims to illustrate.

Chronicle.

THE MEN OF THE MONTH. SEPTEMBER.

Coke was one of the most eminent of evangelical divines. At his death he lawyers this country ever produced, but was upwards of 90 years of age.

5. Edmund Bonner, Bishop of London

8. Siz Enward Coxe, died 1633. | Christian man, and the friend and patron

5. EDNUND BONNER, Bishop of London,

prison.

died 1669. This haughty, unprincipled, and cruel man commenced as a reformer, but became one of the bitterest persecutors of Protestantism. He died in

- 5. John Jortin, D.D., a learned and accomplished but somewhat eccentric writer on Church History and other subjects, died, at the age of 72, in 1770.
- 8. JOHN MACLAURIN, an eloquent Scottish preacher and an elegant essayist, died 1754, aged 61.
- 9. GILBERT WAREFIELD, the learned translator of the New Testament, a man of great merit and attainments, died 1801, in his 46th year.
- THOMAS CORE, LL.D., the friend, coadjutor, and biographer of Wesley, and one of the most active promoters of his system, born 1747. He died in May, 1814, on a voyage to India.
- 11. Colonel John Hutchinson, was a good man in bad times. He took a prominent part in the civil wars, on the side of the parliament, and was in consequence pursued with unrelenting hostility after the Restoration. He died in 1664, at the age of 48.
- WILLIAM LOWTH, an erudite and accomplished scholar and divine of the Church of England, born 1661. He died in 1732.
- 12. J. W. DE LA FLECHIERE, OF FLETCHER, born in Switzerland, 1729. He was for many years a zealous and devoted clergyman in this country. He died in August, 1785, and left behind him a few writings, which are still read by many.
- 13. WILLIAM FAREL, one of the noble army of reformers, died 1565, in his 76th
- Montaigne, the author of the celebrated Essays, of doubtful tendency, died 1592, at the age of 60.
- 14. John Chrysostom, the greatest preacher and divine of his age, and of the Greek church, died in exile, A.D. 407.
- 15. M. J. ROUTH, celebrated for his knowledge of the writings of the Fathers, and of ancient literature generally, was born in 1755, and lived till December 23rd, 1854.

- founder of St. Paul's School, died 1519, aged 52.
- 16. DR. JAMES FOSTER, an eminent preacher and writer, but imbued with the principles of negative theology, was born at Exeter, 1697; his death took place in 1753.
- Dr. DAVID JENNINGS, another distinguished Dissenter, and one who, in his lifetime, rendered important service by his learned works, died 1762, aged
- 17. JOHN FOSTER, whose profound and philosophical writings indicate for him a first place among men of genius, born He died in October, 1843.
- Josiah Conder, an amiable and useful man, whose writings and efforts were well calculated to advance the interests of evangelical nonconformity, was born in 1789. He died December 27th, 1855.
- 18. Dr. Johnson, author of the English Dictionary, and of many other important works, born 1709. He died Dec. 13th, 1784.
- 22. BISHOP JEWELL, died 1571, in his 50th year. He was an excellent and pious man, and the great defender of the English church against the papacy.
- 23. THOMAS HALYBURTON, a celebrated and an able Scottish divine, died in 1712, at the age of 38.
- James Abbadie, who was once distinguished as a theological writer, died in London, 1727. He was of Swiss origin, and was born in 1658.
- 25. W. ROMAINE, a useful and popular minister of the Church of England in the last century: born 1714. He died July 28th, 1795.
- 27. Візнор ANDREWS, famous preacher and divine, and one of the translators of the Bible, died at the age of 61, in 1626.
- J. B. Bossuer, Bishop of Meaux, born at Dijon, 1627. He was one of the most renowned preachers and writers that France has produced. His printed works fill twenty quarto volumes, and not a few remain unpublished. He died in April, 1704.
- 29. LADY RUSSELL, wife of the unfor-16. DEAN COLET, a learned divine, and tunate Lord William Russell, an amiable

30. WHITEPIELD, died 1770. He was produced.

and pious lady, and author of a number born at Gloucester in 1714, and was one of cla arming letters, died 1722, at the age of the most eloquent, earnest, and successful preachers this country has ever

Dome.

ABBRY CHAPEL, ROMSRY.

SERVICES were held in the Abbey Chapel, Romsey, on Sunday, June 27th, and Monday, June 28th, in connexion with the laying of the foundation-stone of the People's Hall, in which the children of the Abbey Chapel Sabbathschool will be taught, and in which meetings and classes of various kinds will be held for the benefit of the working people of the town and neighbourhood, after sermons on Sunday, by the Rev. H. R. Reynolds, of Leeds, the Rev. J. Powler, of Leeds, and the Rev. W. Cros. bie, minister of the chapel.

On Monday morning, at half-past ten o'clock, a public meeting was held, over which the Rev. W. Crosbie presided. Prayer was offered by the Rev. J. Fowler, and addresses delivered by Dr. Beddome, mayor of Romsey, and senior deacon at the Abbey Chapel, and by the Rev. W. Roberts, of Southampton, and the Rev. T. Morris, of Romsey.

At twelve o'clock, the Rev. H. R. Reynolds formally laid the corner-stone, after which the rev. gentleman delivered address to upwards of a thousand People assembled around the spot. This ries of most interesting services was concluded by a tea-meeting, held on the Afternoon of Monday, in a grove belonging to S. Bartlett, Esq.

ALBANY CHAPEL, REGENT'S-PARK.

THE Rev. Thos. Jones, of Morriston, Glamorganshire, having accepted the coadial and unanimous invitation of the Church and congregation to become their Pastor, purposes (D.V.) to commence his fitable. La bours the first Sabbath in October.

MIGHBURY CHAPEL, PORTSMOUTH.

purpose of recognising the settlement of

the Rev. W. Young, B.A.
The Rev. W. Roberts read suitable portions of Scripture, and invoked the Divine blessing on the proceedings of the The Rev. H. Allon delivered the day. introductory discourse. The Rev. T. Cousins proposed the usual questions. The Rev. J. Woodwark offered the designation prayer, and the Rev. T. Adkins closed the morning service. In the evening, the Rev. Dr. Ferguson preached to the people.

KENT CONGREGATIONAL ASSOCIATION.

THE sixty-sixth Annual Meeting of this Association was held at Marden, on 6th and 7th July. Sermons were preached by the Rev. J. B. Lister, of Lewisham, and the Rev. J. Spence, D.D., of London. During the session, it was reported that new chapels had been opened in the course of the year at Folkestone, Cranbrook, and Lewisham, and that two were about to be built at Woolwich and Erith; the districts were re-arranged, and grants were voted to different places. The Rev. J. Ross read a paper on the "Weekly Offering," which was followed by an interesting discussion on the subject.

At the public meeting, reports were presented by the district secretaries, showing the healthy and prosperous condition of some of the churches in the county. Addresses were delivered by the Rev. W. P. Lyon, the Rev. J. Pul-The attendance of ling, and others. ministers and friends was large, and the services and meetings gratifying and pro-

RUGELEY.

An interesting service was recently held On Wednesday, the 2nd June, services in connexion with the settlement of the were held at the above chapel, for the Rev. John Baker, late of Chorley, Lancashire, as the pastor of the Congregational church in this town. Addresses, suitable to the occasion, were delivered by the Revs. J. Cooke, J. Swann, S. B. Schofield, W. Bevan, G. B. Scott, D. Griffiths, and J. Cooper.

CREATON, NORTHAMPTONSHIRE.

On Thursday, June 10th, 1858, the Rev. T. B. Noyes, late of New College, London, was ordained to the Christian ministry as pastor of the Independent church at Creaton, Northamptonshire. In the morning the service was commenced by reading the Scriptures and prayer. The Rev. Professor Newth, M.A., delivered the introductory discourse. The Rev. J. F. Poulter, B.A., asked the usual The Rev. E. T. Prust offered questions. the ordination prayer, and the Rev. A. J. Morris gave the charge. In the evening the Rev. J. Spence read the Scriptures and offered prayer, and the Rev. T. Toller preached to the church and congregation.

WIGAN.

THE Rev. A. H. New, of Learnington, has accepted the unanimous invitation of the church and congregation at Hope Chapel, Wigan in become their pastor, in conjunction in the Rev. W. Marshall, who has been the respected and much-esteemed uninister of that place of worship for the lengthened period of thirty-six years. Mr. New entered upon the duties of his important sphere of labour on the fourth Sabbath in August.

THAME, OXON.

The following services in connexion with the ordination of the Rev. J. G. Stevenson (late of Hackney College) were held in the Independent Chapel on Thursday, June 10th.

In the afternoon, the Rev. J. Mason read the Scriptures and offered prayer. The Rev. Samuel Ransom delivered the introductory discourse. The Rev. J. B. Blackmore asked the usual questions.

cashire, as the pastor of the Congregational church in this town. Addresses, suitable to the occasion, were delivered by the Rev. John Watson.

In the evening, the introductory service was conducted by the Rev. T. Vinson, and the sermon to the people was preached by the Rev. J. Corbin.

OBITUARY.

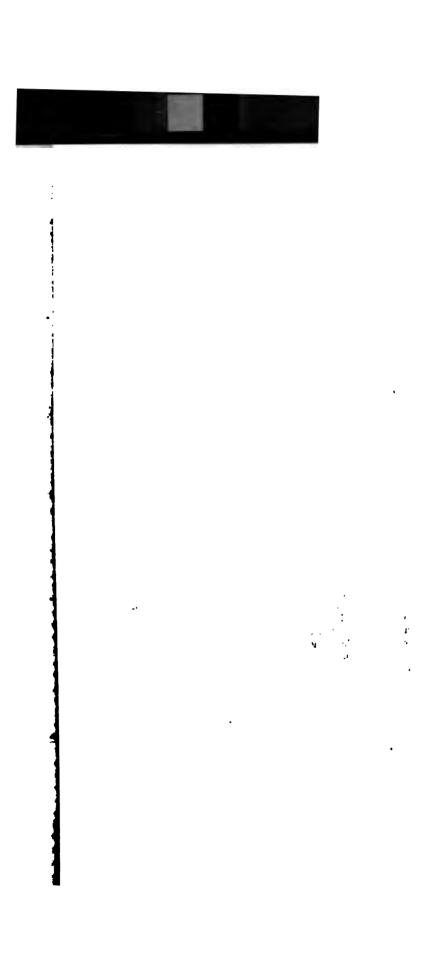
WILLIAM STROUD, BSQ., M.D.

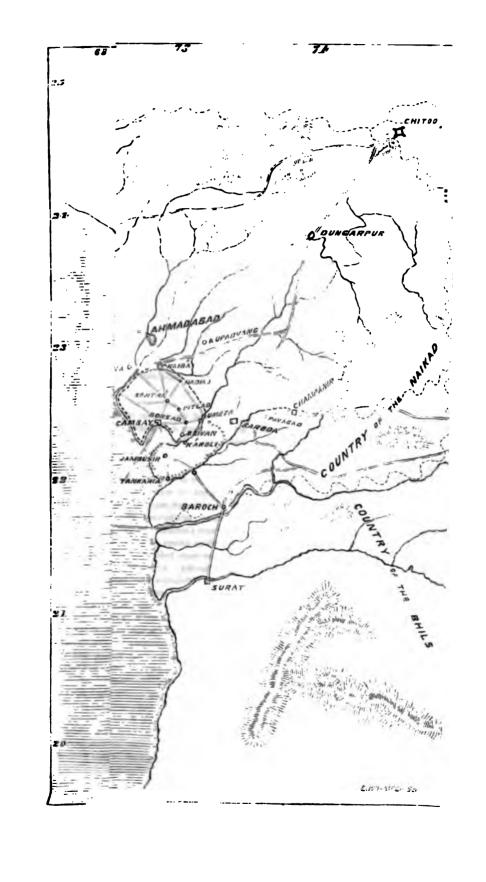
On Tuesday, June 29th, this truly eminent servant of God was suddenly called to his rest, in the 70th year of his age. He had attended the anniversary of New College, St. John's Wood, when feeling unwell, he returned to his residence, where a few hours afterwards he was found lifeless.

As an author, Dr. Stroud was well known to the literary and religious world from his many valuable efforts to elucidate the sacred Scriptures. His work on "The Physical Causes of the Death of Christ," his "Greek Harmony of the Four Gospels," his "Analytical Index to the Gospels and the Acts," with many papers published in various periodicals of biblical literature, will preserve his name in fragrant recollection, while they will increase the regret that he was not spared to complete those kindred works on which he was engaged, and to finish which he had removed to St. John's Wood a few weeks before his death.

As a Christian, his piety was manifest to all, while its unobtrusive simplicity excited the admiration and esteem of the beholder.

For nearly a quarter of a century, he had honourably and efficiently held the office of deacon in Tonbridge Chapel, Euston-road, London, where his funeral sermon was preached July 18th, by the Rev. Henry Madgin, the minister of the chapel, from Luke xii. 43, to an overflowing and sorrowing congregation and an affectionate church, which will never cease to revere his memory, and regret his loss.





THE

Missionary Magazine

AND

CHRONICLE.

INDIA.

THE MAHI KANTHA MISSION, PROVINCE OF GUJERAT.

map which forms the Frontispiece of the present Number, serves to the relative position of the various localities comprised in this field of r, where Missionary operations were commenced in 1847 by the Revs. Clarkson and J. Van S. Taylor, who were subsequently joined by the A. Corbold, upon whom the entire charge of the Mission has for the at devolved. Mr. Taylor, now on a visit to this country, has furla historical sketch of the Mission, from which the following particles been extracted:—

now come to speak of the Mahi: Mission, where a prospect of use-was opened up to the Missionaries of ciety, when Surat was abandoned by The Gospel had been first introduced ese parts by tracts and books from and occasioned an awakening. * * * wer first paid a visit to the banks of thi, and was soon followed by Mr. m. What were the results of these and in what way the Gospel was ad and received in the district is fully 1 in Mr. Clarkson's interesting little mtitled, 'Missionary Encouragements L'

DRICAL NOTICE OF THE MISSION.

is generally considered desirable to

large city the field and centre of
sary operations. Much can be justly
in favour of such localities. In ac
with this opinion, most of our
is in India were commenced and are
ited in cities — such as Calcutta,
i, Bellary, Vizagapatam, Bangalore, &c.
is not always practicable to do so
we first went to Northern Gujerat
44) we desired to settle down at
a city of above 100,000 inha
. XXXVI.

bitants, and the capital of the country in which we were encouraged to labour. The Gaikwad's Court was averse to all Missionary operations, and persecuted the converts. We could not possibly settle in his capital, or in any part of his territories. We were forced to seek a locality on British ground, although many of the converts, and the more satisfactory and influential of them, were Gaikwad's subjects.

"Various places were thought of, and it was some time before we could fix on an eligible locality. Ultimately (about the year 1847), all difficulties were removed with reference to Dewan and Borsud. The former was a healthy situation—the latter in the heart of an agricultural district, and the soil of that character to which most of our farmers had been accustomed. The healthy station, however, was not fertile, and the fertile was not healthy. Dewan was therefore chosen as the Missionaries' ordinary residence, and the latter the place for the native colony. The two places are only ten miles apart, and with a due division of labour we could make ourselves equally useful in both places. The children forming the boarding school were at Dewan with us, and in the course of time, also, all the nonagricultural converts settled around the Misaion-house there.

"God's blessing, however, rested abundantly on Borsud. Almost every satisfactory addition to our numbers was there; all our best, most influential, and active members were there. Every effort seemed to succeed and grow naturally there; while at Dewan all was to be maintained under high pressure power, and had the sickly character of a hot-house plant. This could not have been foreseen: time was necessary to exhibit the fact. In a short time Borsud became so important, relatively to Dewan, that we had to spend more time and labour there, and the erection of a Mission-house was, as it were, forced upon us.

"We began with two families at Borand and two at Dewan-the latter place having also the boarding-school, and our own ordinary attendance. For about two years the accessions to either place were about equal. Borsud then took the lead, and, moreover, began to draw off some of the Dewan people. It so happened that among the children more girls belonged to Dewan families and more boys to the Borsud. Matrimonial connections, therefore, were formed, which added to the number of new families at Bersud by drawing away members from Dewan. Some defections occurred also, which gave Dewan an additional blow. The present relative positions of the two stations are very different. In Borsud there are 26 families, many of them consisting of young people of stable character and influence; at Dewan there are only four families. When I left there were about 140 individuals in connection with the two stations - only about 17 of whom were connected with Dewan.

"But to judge of a Mission by its converts is not just. We are the youngest Mission in Gujerat, and have four or five times as many converts as all the other stations put together. Have we, therefore, done more than our brethren? Far be it from us to say so.

"There are other Missions in the Presidency—the Free Church Missions in Bombay and Puna—the American Missions in Bombay and Ahmednugur—the Church

Missions in Bombay and Nasik-our own Mission in Belgaum. They all have certain excellencies which we may not have. The Free Church has Missionaries of the highest learning and talent, and some of their converts belong to the most respectable and educated classes of the native community. The Americans sustain their Missions with great energy, and a strong staff of European or rather American agents. They have gathered together a goodly number of converts. The Church Missionaries have laboured for many years, and have churches both at Bombay and their other stations. So have we in Belgaum. But with all these Missions the Mahi Kantha Mission may be compared, and for real efficiency and for having gained and maintained a respectable social position - a position strong, stable, and lively-it will carry off the palm. Our people are a working, self-sustaining people, mostly of the middle classes of the community, with some of the lowest and some of the highest castes too. It is not a position which has been contrived for them, into which they have been put, and in which they are maintained by influence and support ab extra, but one they have fairly carned by their own industry, consistency, and perseverance. I know no Church in India which has more heartily and determinedly thrown off the shackles of caste, and many other Hindoo hindrances to social progresssuch as early marriages, long betrothals, matrimonial connections within certain caste and relational limits, expensive ernaments, expensive feasts at births, funerals, and weddings, mipors' dowries, &c.

"Their social position relatively to the heathen, too, has been fairly, and without favour, fully and siftingly tried at our courts, and their position unequivocally declared in the highest judicatories—beyond which there is no appeal—of the country.

"Our position has been remarked by the other authorities of the country, and favourable representations and reports made thereupon to the Government.

"We contribute our full quota to the resources of the district. We cultivate above 100 acres of land, and pay above £30 to the revenue. The Government has recognised us as ryots entitled to all the rights of other ryots, and has granted us a place for burying our dead, and a site for erecting a place of worship.

"The spiritual character of the Church, teo, is, for a Native Church, highly satisfactory. A few of the members-such as Gunguram, Decai, Bochar, Gamir-would stand comparison with Christians of standing even in this country. These and others we have always found our joy and comfort. Many of our accessions have taken place from those with whom our members are in stant intercourse. Their influence with their neighbours is such as to help the progrees of the cause. Some of another character we have, it is true, who are a source of serrow and trouble to us, and a stumblingblock in the way; but this is not the prevailing character of the Church. It is less so than that of any Church I know in India.

"We have always found our members ready to co-operate with us in the work of itineration. Some of them always accompany our Native teachers. They sometimes undertake tours unaccompanied by Native teachers. Our members have visited every part of Gujerst—have gone as far as Chitod, Patan, Banj, &c., and also into the country of the Bhils and of the Naikads. They have carried the message of salvation to parts where no European Missionary has yet penetrated, both into the populous and desert districts, the cities, and the jungles of Gugerushtra.

"Such is the history of our Mission, and the character of those who have already embraced the Gospel in connection with it.

ITS ADVANTAGEOUS SITE.

"We may speak now of the aituation of the Mission, and the facilities that situation affords for general Missionary operations. We are situated at the centre of Gujerat, and in the midst of a wide field conveniently located for itinerant and other labours in every direction, and of various characters, both among civilized and savage races. It well answers the idea entertained by its projectors for a purely Native Mission, i. e. one acting directly upon the Natives and wholly devoted to them, unhindered by and unassociated with English work or labour among any class of Europeans.

"We are in the heart of a denselypeopled district, and within a few hours' journey of the largest cities in Gujerat. We are also within a couple of days' journey of the wild and desert parts of the country. Hence it naturally and easily comes within our sphere, employs very different kinds of agencies, and affords scope for a great variety of dispositions and tastes.

"The most highly educated agency has an appropriate field in the cities of Nadrad.

18 miles distant, Baroda and Cambuy, each 20 miles distant, Kaira, 30 miles, Jambusir, 25 miles from Borsud, and Barock, 25 miles from Jambusir, Akmadabad, 45 miles from Borsud.

"Agency of another kind has full scope in the thousand of intervening villages and hamlets. About Borsud and northward to Ahmadabad, and for a considerable tract on either side, villages occur every two or three miles from each other.

"To men of another stamp, who may like to teach the wild and naked some of nature, the country of the Bhils and Naikads, who speak the Gujerattee language, extends for nearly two hundred miles to the east of us.

"With all these varied and desirable fields within easy access of us, Borsud itself is compassable to the strength of a single Missionary. His labours are not likely to be swallowed up, and himself and the cause exposed to the contempt incident to inertness and inefficiency (which would certainly be the result were he in a larger city) when his failing health deprives him of personal activity, or the limited means or interest of the Churches at home deprives him of adequate help and fellow-labourers.

"The Missionary in Borsud has been able to expand or contract his labours according to his health and circumstances, and, from his position in connection with the Native Church, to organize itinerant operations, such as few if any Missionaries in the Preaidency have been able to overtake."

VIZAGAPATAM.

As our Missionary Brethren, on the yearly retrospect of their labours, send home many interesting details which, for want of space, are excluded from the Society's Annual Report, we have occasionally endeavoured to supply the omission by inserting them in the "Missionary Chronicle."

The following communication from the Revs. Mesars. Gordon, Hay, and Wardlaw, of the Vizagapatam Mission, is of the description referred to.

"The past year has been a most eventful one. In the distant north-west the Sepoy mutinies have raged and desolated many a happy family circle. Some of the ambassadors of trath, with their beloved wives and children, have fallen victims to the ruthless assassins, but our gracious God has spared our lives amid threatened dangers, and here we are still in the land of the living;—we trust to praise Him.

"May the special mercies granted not be lost upon us, but call forth our energies to more vigorous exercise in the arduous and responsible work in which we are engaged.

"The public services at the Teloogoo chapel have been kept up as usual throughout the year, and the attendance has been on the whole pretty good. There has been marked attention to the Word generally, and we trust our labours in this department have not been altogether in vain. Feeling the importance of systematic instruction for the benefit of the Native Christian females connested with the Church and congregation, Mr. Gordon has formed two adult classes, which have met for the purpose of religious instruction once a week. He has been much pleased with the interest manifested in the exercise, and with the progress made in Biblical knowledge.

"In addition to the public services at the Teleogoo chapel, a meeting has been held in the lines of the 43rd Regiment, where a few East Indians and others have met weekly to hear the glad tidings of salvation; we trust this has not been without profit to some who have attended.

"During the past year we have also been privileged to baptize five adults, three men and two females. The case of one of the men is very interesting, and is doubtless an answer to prayer. Paul, the one referred to, is the husband of Martha, of whom mention has been made in past Reports. "He was for

a long time a bitter enemy to the truth, and apoke blasphemously of Christ and His cause, and lived a life of sin for many years; but his wife and other relations, who successively abandoned heathenism, never lost sight of him, but bore him continually on their hearts in prayer. Gradually a change was observed in him; he began to attend the chapel regularly; gave up his evil courses, and the society of wicked companions; and, after some months of probation and instruction, was baptized, much to the joy of his relations and friends, who had long waited for his decision.

"The case of Ramiah was very interesting, and full of encouragement to those who are willing to sow beside all waters. He was a Brahmin, and had gone from the neighbourhood of Bangalore on a pilgrimage to-Benares, and there received some tracts and small books from a native Catechist or reader. At that time he was quite ignorantof Christianity; but he took the tracts and read them carefully while on his way back to Bangalore; and as he read his doubts of the truth of Hindooism increased, until hefore he reached Vizagapatam he threw away his pots of Ganges water, and resolved in his heart to embrace the religion of Jesus Christ. Here he found his way to the house of our dear brother Jagannathum, with whom he remained and received instruction for a few weeks. He was then haptized, and went on his way rejoicing to Bangalore, where he is now, we believe, employed as a teacher in a Christian school connected with our Mission there.

"One of the females is a young girl of low caste in the native Boarding School, who of her own accord left her heathen relatives and came to the school about a year ago. She has behaved with great propriety since she joined us. The other is from Chicacole, where her parents reside. She was providentially brought under the notice of a member of the Native Church, who took great pains to instruct her in the destrines of the Gospel. She also attends one of the classes for adult females, mentioned above.

"Two natives have been received into fall communion with the Church during the year.

"There is a growing conviction, even among the most bigoted Hindoos, that tianity must prevail. The delusion of caste is manifestly giving way. People who are known to have broken it are quietly received, and the fact loudly denied; but though they thus endeavour, by bare-faced audacity, to keep each other in countenance, e impression gains ground that, de facto, caste distinctions, are but a troublesome tie which cannot much longer be upheld. The rising spirit of the lower orders, Parishs and outcasts, is also an evidence that great changes are at hand. In the village of Jami, when our Catechist and Colporteur were addressing the people, one of the lowest, the Mels caste, listened very attentively for some time, and then purchased two tracts, one on Caste, and the other a Dialogue on Salvation, which he carried to some Brahmins who were standing at a distance from them, and saked them to read it to him. That they refused to do, and pretended they were able to read. 'You can't read?' he said. Are you not liars to say so? Are not you just the fellows who deceive men, take bribes, and ruin the people. But I'll get it read to me by some one else.'

"We have begun the practice of selling at very reduced rates all our larger tracts, and distribute gratis only the small ones—taking care that these also shall contain a simple and faithful statement of the Gospel of Christ. The number hitherto sold is but small, yet it is such as greatly to encourage us to persevere in the course we have begun.

"The high price of rice, and, indeed, of almost every article of daily consumption, while there has been no deficiency in the crops, though doubtless an indication of commercial and agricultural prosperity, has greatly puzzled the villagers, among whom the report is prevalent that their rulers intend, by presenting them with 'a basketful of boiled rice for a half-penny, while the cost of the unboiled article is made a rupee a seer,' to coax and starve them into breaking their caste. Still, amid all the alarming reports that are put in circulation among them, it is a pleasant and hopeful sign to hear the frequent exclamation, from the lips of the more sensible among them, 'Peace be upon the British Banner.'

"In the English Congregation we have been called to mourn the loss of one who has long endeared himself to us by his consistent piety, zeal for the truth of Christ, and his love to God and man. The late Major Brett has been a warm supporter of this Mission for more than thirty years, and for the last eight years has been in communion with our Church; and zealously and lovingly has he encouraged and co-operated with us in all our efforts to spread the knowledge of Jesus Christ, and salvation through Him. Nor was his sympathy and aid confined to our Missions. The Bible Society, the Tract Society, the Free Church Missions and others, also can testify of our dear departed brother, that he was never weary in well doing.

"In the Orphan and Boarding School there are at present twenty-four boarders and twelve day scholars. One little girl died in the beginning of the year. Two girls have been married, one to a schoolmaster at Chicacole, and the other to a Peon. One girl, who little more than a year ago wasbrought out of heathenism, has been baptized at her own earnest request and on an intelligent understanding of the only way of salvation. Three new pupils have been admitted, one a bright-eyed, merry child, the daughter of a Christian Sepoy, whose father died about a year ago in the faith of Jesus. Another is a girl of the Teloogoo caste, quite an orphan, but who was left to the care of an uncle, who sent her to some other friend, where she was unkindly treated. She was hungry, and partook of food cooked by a Pariah, which, in the eyes of her relatives, so disgraced her and them, that she was refused admittance to their house. She tried to work or to beg, but, as she was but a child, she could not do much for herself. One of our Christian people, whose heart had felt the softening influences of Christianity, heard of her case, and brought her to us. Poor girl! how glad she was to see kind friends, and to find a place of refuge! She was most willing to attend to cooking and household duties, but her mind seemed a blank, or, if filled with anything, only with absurd stories about the gods, and what she should do to propitiate the favour of Lachemi. She knew not of Jesus, who came to seek and to see the lost; but we trust, through His merey, she may be a rescued lamb in His fold."

SOUTH AFRICA.

REV. R. MOFFAT'S JOURNEY TO MOSELEKATSE'S COUNTRY.

(Concluded from p. 186).

Ir will be in the recollection of our readers, that Mr. Moffat's object is visiting the great chief of the Matabele, was to secure his concurrence in the establishment of the proposed new Missions on the Zambesi River, and which object, as will be seen in the sequel, was attended with complete success. Mr. M. reached Moselekatse's residence at the end of September, and the remaining portion of his journal, given below, in a considerably abridged form, describes the most noticeable events that occurred during his sojourn among the Matabele, and on the homeward journey:—

"In the conclusion of my former letter," writes Mr. Moffat, "I stated that I received a hearty welcome from my old, and I may add, faithful friend (Moselekatse), who immediately after salu tations were over, said he hoped he should be able to congratulate himself with the hope that I had come to make a long sojourn with him.

OBJECTS OF THE VISIT EXPLAINED.

"I was gratified with having at an early period an interview with him on the object of my visit; that I was come to tell him that the great Teachers in England having heard of his kindness to me, and willingness to be instructed, had resolved to send him two teachers. He promptly remarked, 4 You must come too. How shall I get on with people I do not know, if you are not with me?' and, snapping his fingers, added, 'By all means, by all means bring teachers; you are wise, you are able to judge what is good for me and my people better than I do. land is yours, you must do for it what you think is good,' &c. I resumed, by adding, that all I would ask was a place where there was a command of water, where the Missionaries could live, make gardens, &c., and have many people to teach; that they would not look to him for food, but would plant, sow, and purchase what they might require.

The subject was repeatedly referred to during my stay, and in no case did he deviate from what he assented to. I had now obtained the object of my desire—not that I ever doubted that the proposal would be acceptable, but I felt impressed with the importance of having from him a public sanction, so that, whatever might happen either to him or myself, Missionaries might proceed to their destination with the greater confidence.

"During the whole period of my stay? continued to preach twice every Sabbathbesides many other opportunities being afforded of communicating Divine knowledge, and which, like bread cast upon the water, will, we are encouraged to hope, appear after many days.

"Feeling sure that, by the time messenges could arrive at Linyante, Livingstone would be there, or at no great distance, I requested Moselekatse to send a small party of men to that place, in order to convey letters, the Bible in Sechuana, and a bag of garden sends, &c. Ten men under an officer were instantly sent off, with instructions that, should they find that Dr. L. had not arrived, they must descend the southern bank of the river till they should meet or hear something about him. Poor fellows, they would, from Dr.

ation at home, search for him in I only hope some day to hear of eturn of the party.

NG TO THE MATABELE: THEIR MORAL DEGRADATION.

death of a human being is a very affair to the minds of these No more is thought of it than if i died. There is no more inquiry sinds as to where man goes or what sea. The contrast in this case is y great between them and the tribes, who have had the Gospel my years. It is, however, pleasing at when death and immortality are to, the attention of my hearers is a usually fixed, and there is never test objection raised to my holding mvice. On one occasion, when it mely cold, so much so that Moseid not expect that I should, as usual, people together, I stated to him ould do so when the sun got warm. rked, 'that my words were good-'as God's service, and that I must all what would please God, as I m, and knew what was acceptable that he was glad I continued to my instructions were all good.' ,' some might say; but blarney or ry, I was thankful that I needed not permission to perform an important ; was able to say, 'I intend doing o.' As we had in our company a of good singers, the singing was as in collecting the people as a bell in . The attendance was invariably The Matabele are a disciplined nd during Divine Service the most lecorum is maintained, and I cease spe and pray that the seeds of Dih seattered among them, may bring arvest which may not be reaped till w I am gathered to my fathers. ts I witnessed, mental and physical, re absence of all that is morally d of good report, the reckless proif human life, and deeds perpetraa moral turpitude which made me sly, but never once excite fear of and safety. To them the future is im darkness. They have, or rather them have, what may be called a glissmering idea, that when man dies he goes down to where the spirits of the dead are. Some think they become serpents; but after much inquiry I find that their thoughts on the future are something like the ignic fature, or so evanescent that they or th language fail to convoy an idea on which one can fix the mind. The sum total of all their delightful aspirations is Moselekatee, and nothing but Moselekatse. At his orders, his warriors will any day rush into certain death. To die for the safety or the honor of Moselekatse, the son of Machebane, this is all their glory; yet, they admit that it would make men more happy if they could be made to live according to the doctrines they have heard from me.

BLEEDING THE LADIES OF THE COURT.

"About the 20th October, the weather became exceedingly warm, and, living in the public cattlefold, the multitude of flies were very troublesome. Some of the king's wives had been complaining of severe headache. and made suit to their lord and master that I might relieve them by the use of the lancet. They knew that on my former visit I had bled Moselekatse, which had done him much good, and presumed he would allow the same operation to be performed on them. Two of their number, though apparently fat and hearty, were really suffering from an affection of the lungs and dizziness, while three others were suffering from incessant headache. Seeing nothing like a seat, on which my patients could sit, (the Matabele never saw a chair till I took them one,) I ordered a camp stool to be brought from my waggon. On requesting one of the wives to be seated on it, she started aside, exclaiming, 'No, no,' adding, that the thing was impossible. I remarked that it was Ma-Mary's (Mrs. Modist's) chair, and that, as she sat on it, why could they not do so. 'No, no, no,' was reiterated, adding, 'We cannot sit on that seat, for Mesclekatse has sat on it." After laughing at them, and they at my ignorance of the reverence due to their royal mester, I sent for one of my water barrels, on which one of the fat dames sat down. Though it is sometimes difficult to find the proper vein in a round fat arm, bleed seen flowed freely into a broken calabash, to the surprise of all, and almost herror of the man.

whose duty it was to hold the vessel. After more than sufficient blood had been allowed to flow, I withdrew the bandage. 'No, no,' exclaimed my patient, 'let it flow.' I remonstrated, adding, 'You will faint.' 'Atch, atch,' she exclaimed; 'I have drunk much beer this morning, and therefore I cannot faint.' In a couple of minutes she laid her head down on my arm. A little cold water soon revived her, when I asked those who were looking on if they thought they were wiser than I was. The next that followed, acted precisely in the same way, to the no little diversion of the attendants. Those, however, that followed, submitted with greater good sense to my judgment. It is the custom of the Matabele, when they intend to be bled, to fortify themselves for the operation by drinking quantities of beer. True, it does require some courage to meet the Matabelian phlebotomy. The operator raises the vein with an awl, and then cuts it asunder, and of course my way was comparatively painless. I have not been able to learn the precise number of Moselekatse's wives—probably between two and three hundred. They appear to be a thoughtless set and of whom, it may be said, 'they laugh and grow fat.' One of his wives, the favourite, had been sick for a twelvemonth, and it required but little skill to see that she was a great sufferer. Having bled her twice, I brought her under a course of medicine for more than two weeks. She was restored. This circumstance of course produced a very favourable impression on Moselekatse's mind, and I dare say dubbed me physician to his Majesty.

GENERAL HEALTHINESS OF THE PEOPLE.

"A doctor would find it difficult to live among the Matabele, for I never met with a more healthy people. No cutaneous diseases, so prevalent among the Griquas and inhabitants along the Great River; no consumptions; pulmonary complaints exceedingly rare, rheumatism, &c. &c., and this the more to be wondered at, as the cold and damp eastern winds during winter, sometimes amounting to gales, are severe, and the transitions of temperature extreme. Epidemics occasionally prevail, and the fever, sometimes so destructive on and near the Ngami Lake, and the Linyante country,

but it is not annual, nor so severe, which may be ascribed to the elevated character of the region inhabited by the Matabele. Not having, however, spent a whole summer in their country, I am unable to give any observations ou that part of the season—the most critical. But from all I could learn, though the luxuriance is redundant, like most tropical regions, and the sun passing twice overhead during one summer, they say the summers are short, i.e. the heat do not mot oppress to the degree that might be expected; but this is only report. The trapical rains commenced before I left, and the thusder-storms were very heavy, sending down the rivers roaring like cataracts, while the atmosphere felt hot and steamy; but where the country is undulating and hilly, the water soon runs off into the many rivers running towards the north-west, and eventually north to the Zambesi, into which, after in many cases uniting, they empty themselves. At no great distance to the south-east of the present residence of Moselekatse, the rivers run towards the Limpopo, which is joined by the rivers Shashe, Belahale, and Umterikue, after which it is called Sabe or Sabie, till it falls into the Indian Ocean, and which shows that the elevated country inhabited by the Matabele is that which stretches towards the Victoria Falls to the north. From its elevated position, which includes the mountain range of the Mashona tribes, it is perhaps the most healthy between the tropic of Capricera and the Equator.

THE AIM OF THE MISSIONARY DISTINCT FROM THAT OF THE TRADER.

"Referring to my intention of looking out for a fountain, or suitable locality where Missionaries might at once commence operations, Moselekatse said the land was before me; but as I had seen, though there was no want of water in the many rivers, there were no fountains. I embraced the opportunity of reminding him who the Missionaries were; that their object was not to live only, nor to eat the food of the king; not to buy nor sell, except for the supply of their immediate wants; that their object was solely to teach him and his people to know and to serve the only living and true God; that he must on no account expect that the Mis-

to be directly or indirectly the applying him with either guns or ; that, if he entertained any such i, he must tell me at once, and ack up and be gone. I con-Ask of your officers, men, and hat they have heard from me th to Sabbath, and they will tell d of work you must expect from You must not be disappointed if er is not able to do some things have seen me do. All men are en among the Matabele. To some en a mechanical genius, and to om of another kind. The Misho I hope will come may not erything, but they will be wise, ly wiser and better than I am, work would be to make you and wise, and teach them how to wrath to come.' After I had more to the same purpose, he You speak the truth. Some can and do things others cannot do; dissionaries taking no part in obme supplies of ammunition, I ust not be broken. I confide in ent as to what I ought to expect.' ided him that I was now getting been in the service of God, seathen like the Matabele, these and that I began to feel the toil g journeys, when I had to do so my own hands; and were it not t of seeing Missionaries estathis country, he should see my s, as I had much work to do for Son of God, where I was, and ould cease to be able to serve sing good to my fellow-men, I iraw into solitude, and think and f heaven, where I hope to live n hearing these words, he stared his wives and nobles stared, as ght I was raving. Poor things, ir how easily one can talk of selekatse said, 'You are young-? why, you are vigorous as ever.' d by saying, 'You may think so, : feel so, which makes me most o for you and your people all I e I die.' He interrupted, with i of most emphatic negatives,

adding, 'You must not die, but live;' and then dropped the subject by introducing others which had been waiting to be brought forward by some of his nobles.

PARTING WORDS WITH THE GREAT CHIEF AND HIS PEOPLE.

"In the beginning of December, I began to think of preparing for my return home, and requested Moselekatse to mention some things which, on former occasions, he had manifested a wish that I should bring with me when I should return with the Missionaries. I had warned him again and again that he must not expect that Teachers would. ever become traders; but I should, in the entire absence of means by which he could obtain some things which he expressed a strong desire to have, bring them with me, but only on condition that in future he must look for foreign supplies to those whose business it was to trade with the natives, and I would especially urge on him the necessity of making arrangements to carry on a trade with those who intended opening up intercourse with the tribes on the Zambesi river. As he had during my visits obtained a knowledge of and a taste for various articles, and the value of many tools he had seen me use, he wished me to bring a waggon load. I told him I could not undertake to do so, as I should not be ableto find much room for more real necessaries than such as I and the Missionaries were obliged to take for our own use. To this he promptly answered, 'I am rich, and can pay for all, and send plenty of oxen to bring them, and to assist the Missionaries on their journey hither.' This I admitted, adding, that as to ivory, the distance was so far, and the roads so bad for waggon travelling, that I was afraid of a heavy waggon and meagre oxen, which might leave me in the desert : that I could have no objections to his doing as he had done on my last visit-pay the expenses of the journey. I assured him that anything beyond the expenses of the journey should be returned to him in value. I repeated what I had stated before as to what Missionaries were. I could have no objections to further his wishes, and give his orders, as far as writing was concerned, but that he must look to traders who might be induced to go so far, and on no account to

Teachers, whose duty it was to impart to him and his people the knowledge of Divine things; that while I could assure him of their willingness to meet his wishes, they would on no account engage to supply him with anything in the way of trade; that as several individuals had approached his dominions for purposes of hunting and trade during my two last visits, aware, as he knew, that they were safe while I was at head quarters, he might easily engage one of such to bring him the supplies he wanted, as he said he wished to imitate the white people; or the Missionaries, when they came, might be able to point out some individual to whom he might commit his commissions, as they had done at the Kuruman in the case of Mr. Hume; and further, if he entertained any idea that Missionaries would be his agents in worldly things, he must tell me s), and he and I must now part company; that, much as I esteemed him, and much as I felt thankful to him for his many acts of kindness, I should much prefer not undertaking such a long and hazardous journey. I had come cheerfully, and would, if spared, come again with the Teachers with increased pleasure, but then it must be for his soul's sake, and those of his people, as Jesus has commanded us to go and teach all nations. 'How I love you!' he interrupted; 'how can you say you would not come again? I wish I could reward you for your kindness. You have never tired of working for me since you came here, and as you did on your former visit. You give medicine to the sick, and you have cured my favourite wife. All the doctors in the land have been called, but they could do nothing. I pay, I feed them, but they are fools. My wives say, "Let us have Moffat." You help those who do not like to ask, and you have done many things for me and my people of which I only heard when they were done. You work the whole day, and write at night; when do you sleep? As he found me rather stern in refusing anything but a small remuneration to defray journeying expenses, he told me he had sent some ivory to my waggon, which he begged me to accept as his thanks, as he had nothing else with which to express his gratitude. On the last Sabbath of my sojourn the attendance was large. The immediate prospect of separation led : speak of a separation at the last day, v would be eternal. I recapitalisted wh had said during the repeated opportun-which I had of addressing them on subof everlasting importance, and which I told them, if they did not believe, they we witness against them in the day of j ment. They would then see that the be (the Bible, which I held in my hand) was the book of God, which all mankind w bound to believe. My audience looked u versally serious. Of course they could as help observing that I was so; and when the destinies of so many thousands of Mataba who seem to be happy only while engaged in war, or in the contemplation of it, a taken into account, the heart must fed heavy. I have observed frequently among that people, that when the subject of w discussed, when past deeds of valour or these in prespect are rehearsed, they become almost frantic, and exhibit a ferocity berdering on madness, while they conjure up scenes of rapine and blood, in the anticipation of which they revel and luxurinte. When the ebulition is over, they at once resume their wonted equanimity, while others may be seen with faces as grave as if they were in a charmel-house.

A CHIEF REDERMED FROM CAPPEVITY.

"In a former communication I had occasion to make reference to Macheng, the para mount chief of the Bamanguate tribe. He is a young man about twenty-six years of age, good-looking, apparently of a mild disposition, and a countenance not wanting in intelligence. He is the son of Khari, the king of the Bamanguato tribe, who was killed in an engagement with the Mashona, while Macheng was yet a child. During the irruption of the tribes to the north, econsioned by the overwhelming prowess and power of the bloody Chake, the despet of the Zulus, the Bomanguato and other Beckwana tribes were scattered to the winds. Macheng, during his minority, with his eldest sister, afterwards one of Sechéle's wives, were under the care of Seehele, who was at that time the head of but a small portion of the Bakuena. While Sechele was en one occasion absent from his town in a foray against the Banguaketse, a handful of

bele fell upon his undefended town, my, destroyed property, and carried ptive youths and women, among ere Macheng and his eldest sister. r, as on one occasion before, escaped g her way back through the interintricacies of forests; but young , a boy of about ten years of age, med to be a captive, and continued for sixteen years, and but for my with Moselekatse, would have in bility continued to be so, as others , to the end of his days. He was, , placed at my disposal. This was , as I know the truth of what itse said when I asked him, not for est another, that it was contrary to om of the Matabele to return a soner to his people. I had wished to have the honour of returning to his people, having felt some on the subject of interfering myself, any fear of Sekhomi, the usurper, I might get involved in a quarrel Macheng's restoration might give e had been allowed to remain with g the whole of the time of my stay, were one of my people.

knew that if he was not now dehrough my influence, his bondage ed. My assurance that I should not n was enough. A lively sense of peet of liberty, as well as quick ob-, had convinced him that such was mee with his justly-dreaded master, ras able to fulfil what I had pro-I had only to give my testimouy in to his expectations from Sechéle, use his mind, and appeal to his lecision in giving over Macheng to r disposal, and that I should now, permission, willingly take Macheng th me. After a long conversation to me, interesting subject, the thing ed. Macheng was called. He ensuppose, with bright hopes of the He sat down with the usual salu-Moselekatse sat in his arm-chair, laughing, said, 'Macheng, man of rou go with your father. We have respecting you. Moffat will take k to Sechéle. That is my wish as is, that you should be in the first instance restored to the chief from whom you were taken in war. When captured, you were a child; I have reared you to be a man.' Never before did tones so sweet fall on Macheng's ear. The attendants praised the greatness and goodness of their king. He ordered one of his councillors to go to his waggon (a kind of store-house) to bring some clothes. After the ceremony of dressing was over, and Macheng had sat down, he was again presented with a cup of the king's beer, and a fat breast of an ex (the king's portion) ordered for his supper. When I lest the presence of the king, and while passing through the room to where my waggen stood, a shout was raised, "There goes Macheng; Moffat is taking Macheng to his people.' On the 11th December, after a very great deal of trouble with exem which had once been accustomed to the yoke, and others which were untrained, I was able to leave for home, at the same time that Moselekatse was leaving in one of his waggons for a neighbouring town. His object was to spend a season of mirth at an annual festival, which had been deferred till my departure. My journey homewards was not attended with anything beyond what is usual in a wild, uninhabited country. The late rains, which, most providentially for mehad held up, rendered travelling very heavy, from the ground being saturated. More than once I was compelled to pass the night in a quagmire, where the waggon had to be unloaded and conveyed piece-meal to higher ground.

A NATIVE PARLIAMENT.

"Sometime before arriving at Sechéle's town, our approach was assounced. He, the chiefs of the Bangwakeke and Barolong, with other chiefs of tribes congregated on his mountain, met me, some on horseback, to welcome Macheng. He appeared in no way elated, whatever might have been the emotions of his mind; but nothing could induce him to leave me and ascend the mountain on which the town stood. On the Lord's day which followed, he accompanied me, and witnessed for the first time Divine service performed in a house built and appropriated to the purpose of wershipping God. He was most surprised to witness the multitudes that had come

hear me preach. The next day had been appointed to hold a national assembly, to give a public expression of welcome to the returning captive. Sechele, after getting Macheng rigged out in a rather handsome costume, marched before us to the centre of a kind of natural amphitheatre, which had for an hour before been crowded with at least 10,000 people, in all their habiliments of war. After Sechéle had stood up and commanded silence, he introduced the business of the meeting. One speaker followed another, expressing in enthusiastic language the pleasure they felt on the occasion of seeing the chief of the Bamanguato return from captivity. Of course, though very unwilling to be found a speaker in a native parliament, I had to take my share, though the detail of circumstances included also something like a sermon, to which, among so many thousands of heathen, the most profound attention was paid. Some of the speeches were very striking and figurative. The following are a few sentences from the brother of Sechéle: 'Ye tribes, ye children of the ancients, to me this day is a day of wonder. That which awakes my heart to wonder is to see the Spirit's work. My thoughts within me begin to move. Verily, the things I have seen, and the words I have heard, assume stability. When I first heard the word of God, I began to ask, "Are these things true?" Now, the confusion of my thoughts, and of my soul, is unravelled. Now I begin to perceive that those who preach are verily true. If Moffat was not of God, he would not have espoused the cause of Sechéle in receiving his words, and delivering Macheng from the dwelling-place of the beasts of prey to which we Bechuanas dared not to approach. There are, who contend that there is nothing in religion. Let such to-day throw away their unbelief. If he were not such a man, he would not have done what he has done, in bringing him who was lost, he who was dead, from the strong bondage of the mighty. I, Khosilintsi, say so, because Moselekatse is a lion; he conquered nations, he robbed the strong ones, he bereaved mothers. He took away the son of Khari. We talk of love. What is love? We hear of the love of God. Is it not through the love of God that Macheng is among us to-day? A stranger, one of a nation, who of you knows its distance from us? He makes himself one of us, enters the lion's abode, and brings out to us our own blood.'

"Besides two Matabele who accompanied

me, two others were sent by Moselekatse to be his mouth in bearing witness that it was his wish as well as my own that Macheng should be placed in the first instance before Sechéle, and to assure him that he had sent him forth a free man at my request. Three of the Matabele addressed the meeting, and were received with the greatest enthusiasm. One of these was the very individual who had had the charge of Macheng since the day he was taken captive, and though a servant till he was enrolled among the warriors, appeared to look upon him (Macheng) with paternal affection, but, from the moment he was delivered over to my care. honoured him as a chief of the Bamanguato. This individual spoke with a flow of feeling one would think an exotic in the Matabelian heart. He arose, and, facing the arena several times, moving about a staff he held in his hand (for the Matabele do not use weapons at a national assembly, as the Bechuanas do), and according to the usual form, called the tribes to give ear. Standing opposite to where Macheng and I sat, and laying his arms on his bosom, he walked round, and, raising a wailing voice, exclaimed, 'Pity me, O ye nations. Here I stand a lonely one. I am bereaved of my child. Whither shall I go? Will he forget his mother? Can I forget my son? I pressed him to this bosom. I carried him on these shoulders" (suiting the action to his words); then raising his voice in tones still more plaintive, he said, ' How happy was I once with my boy! Why was I made to bear him? I have Looking round on the silent no more.' multitude, he asked, rather sternly, 'Ye tribes, why did ye covet my child?' and. turning to me with softened tone, ' Why did you, Moffat, prevail with the son of Machobane to make me childless? I shall return to the desert and weep. He is gone from me, but I shall never forget that I am the father of the son of Khari, who is now the son of Moffat,' &c. He concluded his pathetic address with some remarks on the shich the tribes ought now to view tree. The whole scene produced a effect, and the minds of the assemble had been taken by surprise by ence of the dreaded Matabele nem, were now in raptures to hear ernizing language from those who, istant, were, till now, a terror by 1 day. After this, I remained a and saw every arrangement made.

Macheng and his suffry attendants returned to their own people, and 100 chosen men of the Bakuena, at whose head was Khasilintsi, escorted them to the Bamanguato. Such a demonstration has rarely been made in the country, and I should think will not soon be forgotten. Previous to his departure a liberal subscription was made by the nobles, of cattle, karosses, &c., so that he was not sent away empty."

GRAAF REINET.

'ew of the Mission Stations in South Africa have recently become taining, and among those who have exerted themselves with vigour cess to attain this position, Graaf Reinet deserves honourable 1.

Hurford, a gentleman who has evinced much Christian zeal in prothe interests of this Station, and who acts as secretary to its y, thus writes to Dr. Tidman under date 8th June ult:—

and dear Sir,—I have this day had ure of forwarding to Rev. Mr. a (the Society's agent at Cape Town) for £100 3s. being the proceeds uxiliary for the year ending 31st it.

happy to be enabled to state that t cause is progressing in Graaf We have many and evident tokens blessing and approval. We have pleasure, during the past year, of into Christian fellowship several e who, one would have thought, we been about the last to embrace ty—a striking evidence that 'His are not our thoughts.'

church has been always well atnd in the course of a very few years
be called upon to enlarge our
sur congregation is rapidly increaspeople raised a subscription among
purchased a harmonium for £60,
nted it to the church. Our Sabrols are also progressing: there are
lefor adults, under the superintendfr. Campbell; one for Kaffirs (of
great number have been brought
slony), conducted by Mrs. Kitchingwife of the Missionary), who is

proficient in their language; and one for children, under my own superintendence. This last is crowded every Sunday, and my great difficulty is to procure teachers. Two young ladies, daughters of one of our respected deacons, Mr. Zievogel, afford me valuable assistance with the more advanced classes, and I have enlisted the assistance of other children, daughters of our members, to assist me with the junior classes. It is really a pleasing sight to see every Sunday a large room crowded with children of all shades of colour, eagerly receiving instruction from the word of life.

"Last evening, at our Mouthly Prayer Meeting, while reading the Monthly Report of the Committee of our Auxiliary, I was struck with the thought, Would it be possible to establish a Children's Auxiliary in Graaf Reinet and excite in the youthful mind an interest in the extension of God's kingdom? I at once took the opportunity of addressing the young persons then present, told them what the children in dear old England have done and are still doing, and invited any who felt disposed to add their mite, to call upon me and? should feel much pleasure in taking their names down and forming a Children's Auxiliary. To-day, on going home trom was

office, I was most agreeably surprised and delighted to find on my table a little heap of coppers and silver from different children, and a note from alittle coloured girl about six years of aga, one of our Sunday School scholars, of which I give you a literal translation.

" My dear Teacher,—I wish to become a member of the Children's Society for sending the word of the true God to those places where he is still called the Unknown God."

"" CATOJE SAMSON."

"You can readily imagine what a thrill of pleasure ran through me on reading those few words, and I am confident that they will also afford you no little gratification. I find a great difficulty in procuring estable hooks for the English classes in the Sabbath School. Could you not send me a box of spalling and reading Cards, and basha! I would most willingly pay for them. If you could send me any, they would be of great service. You could ship them to Algan Bu, and I would arrange for having them forwarded to here.

"I must crave your pardon for so long trespassing on your valuable time; and remain, with Christian greeting,

Rev. and dear Sir,
Yours in Christ,
G. HURFORD.

POLYNESIA.

ISLAND OF AITUTAKI, HERVEY GROUP.

When the first attempt was made, more than half a century age, to introduce the Gespel into the islands of the South Pacific, but few were found to render a helping hand or to utter a word of encouragement to an enterprise so apparently hopeless and fanatical, while, by the writers of that day—the recognised guides of public opinion—it was treated with undisguised scorn and ridicule. In contrast to the sentiments then so generally felt and avowed by our countrymen, it is pleasing to have the testimony of an impartial and honourable witness to what has been done through the instrumentality of one of our Missionaries—the Rev. Henry Royle—to raise the savage idolater from a state of brutish ignorance and degradation to the dignity of a man and a Christian. The subjoined account of a visit lately paid by Captain Harvey, of H. B. M.'s fright "Havannah," is extracted from a valuable publication, entitled "The Book and its Missions."

"TO THE EDITOR OF 'THE BOOK AND ITS

"My DEAR FRIEND,—The great pregress of Christianity in the South Seas has been disputed by many, doubted by some, and acoffed at by others. Perhaps the following statement, forwarded to the British Admiralty by Captain Harvey, of Her Majesty's frigate, the 'Havannah,' may be between by those who have hitherto put no trust in 'mere missionary records,' because they have not considered them impartial. On my way to Pera, I had recently the pleasure of dining with Captain Harvey on board his own ship, in the bay of Panana, and from his rough notes I copied the fallowing, which I am able now, with his permission, to present to your readers.—I am, &c.

A. J. DUPPIELD,

Agent of the British and Foreign Bible

Society for South America."

CAPTAIN MARVEY AT ATTUTABL.

"At 19.30 A.M. on Friday, the 20th of
February, made the Island of Aitutaki, distant about twenty miles, bearing S.S.E. It
first showed as two hummocks. On approaching, it assumed a very pleasing ap-

pearance, from the undulating nature of its formation, and the tropical luxuriance of the ciation. It was well wooded, and appatly with fine trees. The eastern end of the bland ran off into a long low spit; near the centre, on the north side, was a round bill of some elevation, having two cocoa-nut trees on its summit; to the westward of this were several smaller rounded hillocks, one showing a bold front of dark stone; from the eastern spit, spreads a broad beach of white sand; and off the western end is a detached island covered with trees: the sea breaks the whole way. An American whaling ship was observed standing off east. When we were about five miles off the land, whale-boat, with a native crew, came alongside, having presents of oranges and pine-apples. Two of them spoke English tolerably well, and informed us that the whaler, the 'Alarm,' had communicated with them, but that no one had landed; that there was an English missionary at the place, and that they all much wished us to gu on shore. One of the natives, who styled elf "Timee," offered to pilot a cutter, and, accompanied by half a dozen men and officers, we put ourselves under the guidance of 'Timee.' The entrance to the lagoon through the coral reef was marked by a staff with a flag on it. There is a coral stone letty built out from the beach, between two and three hundred yards in length; it was rovered with natives waiting to receive us. The scene that presented itself on entering the lagoon was beautiful beyond any powers of description; the deep-shaded and magnificent foliage—the rich, variegated tints of the deeply-wooded shore - the dazzling white of the sandy beach—the light and eautiful blue of the shallow water of the room in contrast with the darker colour of the deeper sea outside, with a clear, bright sky overhead, formed a picture only to be realised in the torrid zones. Add to all this the sincere welcome offered to us by hundreds of the islanders assembled for the purpose, and you may possibly imagine comething like the pleasurable excitement experienced on the occasion.

"My first object was to visit the misnomary, whose residence we found on the hill side, at about an elevation of two hundred feet—so steep, that a rough stone staircase had been constructed to make the approach easy. At the foot of this, on the right hand, in a most pictoresque clearance, stood two substantially built, commodious buildings—the church and school-house. On either side, going up, the flowers, shruhs, and trees formed a pleasing approach to the house of the missionary. We found the Rev. Henry Royle prepared to receive our visit, and Mrs. Royle was making her welcome ready in the shape of the various refreshments their establishment could afford.

"I found they had resided in the island between eighteen and nineteen years. They have a family of six daughters, the two eldest at present being in England for education. On first landing, their settlement was opposed by a vast majority of the natives, who twice burnt them out of their houses, as also a friendly chief, who protected them to the utmost of his power. After great difficulties, much privation and self-denial, by perseverance they have succeeded, inasmuch as at the present day there is not a man, woman, or child, that would not sacrifice everything for them.

"These islanders do not touch fermented liquor, and but few use tobacco in any shape. The greater portion can both read and write. They are all respectably clothed. Their houses are built of coral stone, with high and well-thatched roofs, having a considerable air of comfort in their interior ar-They possess nine whalerangements. boats, some of which were presents to them from American whale ships. Mr. and Mrs. Royle spoke very highly of these people. They provide everything in their power towards making them comfortable, and frequently Mr. Royle stated, that tea, sugar, coffee, &c., &c., were found in his verandah, which these kind fellows had obtained from the captains of the ships in exchange for their labour or goods, expressly for the missionary. They also met annually to subscribe towards their domestic and foreign missions, and did so most liberally.

"There are six cows on the island. Cattle are not permitted to increase beyond twelve. On reaching that number they kill them, and divide the flesh among the inhabitants. Pigs, fowls, muscovy ducks, plantains, sweet potatoes, yams, a kind of bran, bread-fruit, oranges, pine-apples, and many other fruits and vegetables, are to be had in great quantity. Cocos-nut oil is made, and, I understand, in tolerable quantity at a reasonable I asked Mr. and Mrs. Royle, if seeing the American captains and crews using tobacco and spirits, did not cause some difficulty in persuading the people to abstain from them? They replied they thought not, and spoke very highly of the considerate and kind behaviour of the whaling captains who have visited them. Some seventy ships recruit wood and water annually at this island, and about a hundred vessels call for the same purpose at the larger islands. The value of money is well understood, although much is done by exchange for cloth, linen, stuffs, &c. Captain Whynger, of the 'Illinois' whaler, of New Bedford, who was obtaining his supplies for a passage home, told me it was exceedingly economical to recruit at these islands. There is a schooner belonging to the island, which trades between them, and has been once to Tahiti. The 'John Williams,' a barque belonging to the Missions, was daily expected, having left England in July last, on her round, viâ the Cape of Good Hope, in which colony they have an establishment. Beyond that periodical visit, they seldom or never see other than American ships. Let me add, that fourteen hundred of these islanders subscribed 300 dollars towards the Sailor's Home at Honolulu!

"On going down, for the purpose of embarking, I found a large assemblage of the natives, and before a house or shed sat the great men of the island to receive me. The son of the oldest man present, who spoke English better than any other native that I had heard, interpreted. He said they had come together to express their pleasure at

seeing 'English man-of-war' captain. Th they had never before been so visited, that the fruits, vegetables, tapa, &c., &c., pilet in heaps on either side in front they gave to me. I thanked them very much for their generosity and kindness, and said that I was not prepared for visiting them, that I had no presents to offer in exchange, and that my boats could not carry so great a quantity of these good things. The interpreter replied, 'They make free present—no exchange want anything but you, captain, to take all, and ask for anything the island affords, and it is freely at your service—and our era boats shall take everything on board.' I then expressed my sorrow that my visit was so necessarily short, and asked if any would now come off to see the ship for the little time I could give them. Ten or eleven said 'Yes;' the old man and his son accompanied me. Four whale-boats, deeply lader with the fruits, started, taking the cutter is tow. On board they expressed great delight at everything they saw, refused spirits, wine, or beer, but enjoyed a cup of tea in my cabin; and although the roughest of the rough in costume, they behaved like gentlemen; the men (about eighty) were all over the ship, and not a single thing of any sort was missed. Their common exclamation was, 'English, we all English!' As they had shown great wonder at a 56 lb. shot, I told them I would send them one on shore after they had left the ship, but they preferred having it fired off at once. On bidding them good-bye they shook hasks with their heads uncovered, several of the older chiefs kissing my hand as they did sa

"I was utterly unprepared for meeting such a civilized, hospitable people, and incerely regretted not having the means for making them some return for the generous welcome offered to Her Majesty's ship."

DEATH OF MRS. RATTRAY.

It is our mournful duty to announce the removal by death of the excellent and devoted wife of the Rev. Charles Rattray, of the Demerara Mission. The following impressive particulars of the event are communicated by Mr. R., under date 24th July:—

"You will probably have learned, before this reaches you, that my dear wife has been suddenly removed, by the hand of death, from the work in which she had

an diligently and devotedly employed, in connection with the Mission in merara, for nearly 19 years. Her health was never very robust, and for me years past it has often been in a very precarious state. This, with advancy years, and long residence in one of the most unhealthy localities of this may, had produced a visible decay in her bodily strength; and she frequently researed regret that she could not exert herself as she used to do in visiting a people from house to house, and that she now felt so easily fatigued. But, her increazing infirmity and weakness, she was graciously favoured to experise, in a very large measure, that, 'though our outward man perish, the inward a is renewed day by day;' and, almost to the very last hour of her life, she senabled and permitted to be happily and actively engaged in the service of Heavenly Master.

*Her death was affectingly sudden; but it was quite in accordance with her quently expressed desire and resolve, never to leave her post till the Lord sald call her to himself. On the Lord's Day morning, July the 4th, she apgred to be in her ordinary state of health; she made no complaint, was up as ly, and was as cheerful, active, and happy, as usual. At the time I left home Lust en Rust Chapel, she was preparing to go to Salem. When we observe Lord's Supper at the one Chapel, some of the descons conduct the forenoon vice at the other. On that day we had the Lord's Supper at Lust en Rust apel, and after the service I went to see some sick people in that quarter, and I not get home till nearly, or a little past, six o'clock in the evening. I had m down with fever for a day or two the preceding week, and had a little fever en I left home in the morning. On that account Mrs. Rattray was anxiously king for me, fearing that I had become ill. Her anxieties on that score were m relieved; but I at once saw, from her appearance, that she had been unwell ring the day, and, on inquiry, I learned that, while in chapel, she had a rather arp attack of fever. 'Very hot fever,' she said, 'with very cold feet.' But, ing unwilling to go out of chapel during the service—a practice which she was sch grieved to see prevailing among the people on the slightest excuse—she to the close, and by that time the fever was much abated. She then, as I erwards learned from some of the people, stood up and addressed the congretion, with special reference to the heathen festivals (dances, &c.) of the coolies, nich had been recently celebrated in the neighbourhood, earnestly exhorting e young people against going to witness them, and parents and others to keep sir children away from such scenes. She then superintended the arrangement the Sabbath-school classes, and took charge of a class of girls herself, till the seen who had the school list marked the names present, when she gave over e class to him, remarking that she did not feel well, as she had been suffering om fever all the time of the service. This was the last part of her public work. be left the earthly sanctuary little anticipating that she would never enter it min. Having got an hour or two's quiet repose, she felt refreshed, and got up, pecting a few girls whom she was accustomed to meet on the Sabbath aftercons; but they, having learned that she was poorly, did not come, and, after thing a little with our own girl, on the subject that would have occupied their tention that afternoon, she began to express some anxiety about my return. wand her waiting for me; and, having satisfied her inquiries as to the cause my detention, we sat down to our ordinary Sunday's fare. I was telling her

about the people I had been to visit, mentioning especially the case of an old disciple whom she well know, and who, notwithstanding his own extreme weakness, had particularly begged to be remembered to her. She expressed her deep concern for these old people, and remarked how distressing it was to see many of them so utterly destitute of every earthly comfort in sickness and eld age. While I was speaking, she rose from the table and went into the bed-seen, with her usually light and lively step. There was no appearance of pain, and I supposed she had gone for something she might have forgotten. In a moment I was called by the servant, who had providentially entered by the other dos, and, hastening to her assistance, I found my dear wife already stretched w the couch, and after a slight expiration—scarcely a sigh—all was still in deat She was not, for God had taken her. Not a struggle, nor the least chan countenance; where an hour before she had slept, and awakened refreshed to speak yet once more of the love of Jesus to her little attendant, she now slept in death. But she slept in Jesus. 'Absent from the body, present with the Lord.

"Mrs. Rattray felt deeply interested in the Missionary work, especially in Missions to Africa, long before she entered on her active labours among the children of Africa in this colony. She belonged especially to that tribe which loves the black men.' For many years she was a member of the Church under the pastoral care of the late Dr. Wardlaw, in Glasgow; and among the friends of the black men' in that city, particularly among the female 'Friends,' in the Anti-Slavery movement of nearly thirty years ago, Elisabeth Brown was not unknown as an humble, but earnest and active, fellow worker."

ORDINATION OF MISSIONARIES IN INDIA.

Mr. William Johnson, lately a Student of Airedale College, was ordained to the work of a Christian Missionary in India, at East Parade Chapel, Leeds, on Thursday, 20th May. The service having been opened by the Rev. R. Harley, of Brighouse, with reading of the Scriptures and prayer, the Rev. Edward Storrow, Missionary from India, described the field of labour. The Rev. Dr. Fraser, of Airedale College, put the usual questions, the Rev. H. R. Reynolds, of Leeds, offered the ordination prayer, and the Rev. R. C. Mather, Missionary from India, delivered the charge. The following ministers of Leeds and adjacent places also took part in the service, viz., the Revs. W. Hudswell, W. Guest, Dr. Brewer, and J. Marsden.

Mr. Samuel Mateer, lately a Student at Bedford, was ordained to the work of a Christian Missionary in India, at Frederick Street Wesleyan Chapel, Belfast, on Friday evening, 13th August. After prayer by the Rev. G. Vance, and the reading of a portion of Scripture by the Rev. R. G. Jones, the field of labour was described by the Rev. James M'Kee, Missionary from India. The Rev. G. Vance put the usual questions, to which Mr. Mateer furnished satisfactory replies. The Rev. Dr. Edgar then addressed the meeting, and offered the ordination prayer, after which the Rev. Daniel M'Afee delivered the charge and the interesting proceedings concluded with prayer.

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EVANGELICAL MAGAZINE,

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Missionary Chronicle,

FOR OCTOBER, 1858.

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- VIII. MISSIONARY CHRONICLE.
 - A Portrait of the Rev. S. England will appear in November.

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ALL Communications for the Editor to be addressed to him, at the Publishers, 27, Paternester-row.

Communications received after the 15th cannot be attended to until the following Month.

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FOR OCTOBER, 1858



MILES COVERDALE.

THE name of Miles Coverdale is inseparably associated with the English It was his high privilege to be Bible. the first to present to his countrymen a version of the entire Scriptures in their own tongue. And in return, the reverent gratitude of each succeeding generation has gathered around his memory. In regard to such a man, the feeling is matural, and seemly, which leads us to desire to know something of his personal history-to look into his home, to listen to his conversation, to note his tastes and habits, in short, to number him amongst those whom we know,-it may be, amongst those whom, from a community of feeling, we reckon our friends. Unfortunately in the case of Coverdale, the materials for such a study are extremely scanty. Beyond the more prominent features of his character, little is known of his life, except as it is connected with his translation labours.

He was born in the county of York, in the year 1488. Nothing is known of his parents, not even their name; for Coverdale is supposed to have been the name assumed by the reformer on his becoming a monk, it being customary for such persons to renounce the family name, with all other earthly ties. It has been further conjectured, that Coverdale may have been the place of his birth, and hence his choice of this name.

He was educated in the convent of the Augustines at Cambridge, of which order he afterwards became a brother. Providence had placed his lot in solemn and perilous times. The work of the German reformers was beginning to bear fruit in England, into which their books had been introduced in considerable numbers. Strange and wonderful doctrines were moving to their depths the souls of thoughtful men, who had long fed on ashes, and now g usped at the divine nonrishment offe 1 them in the Word of God, with eagerness and joy. No longer would they be content to take the stone which Rome gave to them, for the bread of life which their Lord had provided. Outwardly, indeed, there seemed little change from the unquestioning lethargy of ages, but the calm was only on the surface; below, currents were at work which told of a coming tempest.

In the prior of his own convent, Dr. Barnes, ultimately a martyr for the faith, our young monk found a teacher of the reformed doctrines. Several learned members of the university had embraced the same principles, and ere long the little knot of Cambridge reformers dared to avow their principles in the face of deadly peril. Coverdale was of the number. He abandoned his convent and his monkish habit, assumed the dress of a secular priest, and

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'untributions in aid of the Society will be thankfully received by Sir Culling Bardley Bardley, Burn Freusurer, and Rev. Ebenezer Prout at the Misson House, Blomfield-street, Pinsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 325, George-street, and Religious Institution Rooms, 12, South Hannoter-street, Glaspow; and by Rev. John Hands, Boolets House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Boenesse Prout, and psyable at the General Post Office.

THE

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ANI

Missionary Chronicle,

FOR OCTOBER, 1858.

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The Profits of this Work are devoted to the Benefit of Widows of Evangelical Ministers.

No. 430.—NEW SERIES.

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SIXPENCE.

again forbade the Bible to the common generally popish and disaffected to a people. people.

The latter years of Henry's reign were spent by the reformer on the Continent, where he was held in high regard. He received the degree of Doctor of Divinity from the University of Tubingen, and the Duke of Deux-Ponts presented him to the living of Bergzabern, the duties of which his thorough his own hours were employed. " Most knowledge of Dutch enabled him to While abroad he married, perform. but nothing is known of the lady, further than that she was a pious woman, that her name was Elizabeth, and that her sister was the wife of Coverdale's friend, Macchabæus Alpinus, a Scotchman, who held a high station in Denmark. We have reason to believe Coverdale would make an affectionate husband, and a tender as well as a faithful pastor, from what we know of his character, as depicted by a contemporary. "As a young man," says this writer, "he was always of a most friendly and open disposition, and of a most gentle spirit." His zeal in propagating the gospel "clearly appears in his version of the Bible, in which he spent no fruitless labour, to the great profit of the Christian common-The Spirit of God, which was weal. present in all for the ministry of His word, to restrain the wickedness of the times, and which, in some, was like a powerful wind, overturning rocks and mountains, was in him even as a gentle breath of air, infusing vigour into irresolute and wavering minds; for his style is sweet and smooth: it flows gently along; it moves, instructs, and delights." He tells us also, that he gave numerous works to the world, " full of learning and piety."

On the accession of Edward, Coverdale returned to England, where he was received with the distinction due to his piety and learning. Queen Catherine appointed him her almoner, which office he held till her death. Some time after, he was created Bishop of Exeter. This see had been greatly impoverished by his predecessor, and the people were reluctantly, to permit his departure to

could scarcely say that "the lines had fallen unto him in pleasant places." But he had room to work for God, and in this he had ever sought his happiness. Very beautiful was the peaceful and godly home of this good man, and truly noble the manner in which worthily," we are told, "did he perform the office committed unto him. preached continually upon every holy day, and did read most commonly twice in the week, in some one church or other within this city. He was, after the rate of his livings, a great keeper of hospitality, very sober in diet, godlie in life, friendly to the godly, liberal to the poor, and courteous to all men; void of pride, full of humility, abhorring covetousness, and an enemy to all wickedness and wicked men, companies he shunned, and whom he would in no wise shield, or have in his house, and company. His wife, a most sober, chaste, and godly matron; his house and household, another church,

in which was exercised all godliness

and virtue; no one person being in his house, which did not from time to

time give an account of his faith and

religion, and also did live accordingly."

While this Christian family was pur-

suing the sweet and even tenor of a way sanctified by true piety, a terrible change came over its prospects. good young king died, and with Mary on the throne, such men as Cover-dale might well tremble. For a little, a very little while, bloody persecution was delayed; but a large number of Protestant pastors were, under one pretext or another, cast into prison, and Cover-dale was deprived of his bishopric, and commanded to wait the pleasure of the council. He was doubtless a marked man, and danger was imminent. But he had friends abroad who could and would help him; and through the repeated and urgent solicitations of the King of Denmark, Mary was constrained, most

that country. And thus, as Fuller says, "he was as a brand plucked out of the burning."

And now again our reformer was an exile; an exile with the infirmities of age gathering around him. True, he had friends eager to assist and comfort him. And doubtless his gentle and devont spirit thanked God that it was so. Yet one great sorrow weighed him down the desolation of the holy places of his own loved country. There was comfort, however. The Lord reigned, and would in due time arise and maintain his own cause; and the imperishable seed of the word, which he had done so much to sow in England, her tyrant queen could never destroy.

The King of Denmark, anxious to retain a man whom he esteemed so highly, offered him a benefice in his kingdom; but this he refused, on account of his ignorance of the Danish language. He preferred small and uncertain means with opportunities of usefulness, to comfort and ease without such opportunities. Wezel, to He therefore repaired to minister to the English refugees there. While thus engaged, he was offered his former charge at Bergzabern, and ac-Thence he removed to cepted it. Geneva to assist in the preparation of the new edition of the Bible, which was being brought out there.

A few more years passed on, and Mary slept with her fathers, while Elizabeth filled her throne. There was joy throughout England, and deep joy and thankfulness in many a remote corner in distant lands, where some of England's best sons were lingering out a sad exile. Once more our aged reformer sought his native land-yet it was not with unmixed pleasure he looked on the aspect of affairs there. Much, very much, to be thankful for and rejoice over, he found; but there were some things still retained, which he, with many of his fellowreformers, regarded as part of the old superstition, and to which they could by no means conscientiously conform. Thus it was that Coverdale, one of the most distinguished of the reformers, remained for years without preferment and in poverty. His friends were grieved at this, and Grindal, Bishop of London, managed to get him placed in the living of St. Magnus, near London-bridge, his want of conformity in some things being connived at. So poor was he, that he was obliged to petition the queen to excuse him the payment of the first fruits. But he was not yet at peace. He must continue to suffer for conscience sake. In 1566, the government thought fit to insist on a stricter conformity than had hitherto obtained, and those ministers who would not comply therewith were deprived of their livings. In all probability, Coverdale was of the number, for it is certain that in this year he did resign his benefice. Many of the people sympathised with their pastors. "After the deprivation of the London ministers," Strype writes, "for seven or eight weeks, their hearers either came to the churches, and heard the conformable preachers, or went no Many of them ran after whither. Father Coverdale, who took that occasion to preach the more constantly; but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord's-day. This it is likely he did, because he did not care for tumultuous meetings, lest he might give offence to the government."

Three years after, the trouble-tossed disciple was called to his eternal rest. He died in February, 1569, aged eighty-one years. He was buried in St. Bartholomew's church, behind the Exchange. Well and faithfully had he served his generation, and it was but right and befitting that "his body should be attended to the grave by vast crowds of people who admired and loved him." He was buried in the chancel of the church, and "a fair plated stone," with a Latin epitaph, was placed on the spot.

In 1838, the parishioners of St. Magnus erected in their church a monument to the memory of this eminent rector of the olden time.

MEMOIR OF THE LATE REV. JOHN EDMONDS, OF ST. HELEN'S, LANCASHIRE.

Helen's, was a native of Poole in Dorably impressed by a sermon which he setshire. He was born in the year preached on the sudden death of one 1798, and was the youngest of five of his congregation; and from that children. His parents were respectimemorable evening on which I heard ably situated in society, in connexion that sermon I date all the change with the mercantile and shipping inte-rest in that town. They belonged to the Established Church, and were ac-my heart was nearly overwhelmed withcustomed, with their youthful family, in me, and my whole attention was to attend its services. Whilst he was engrossed by the inquiry, "What must yet young, they removed to l'ortsea, in I do to be saved?" Two sermons which Hampshire; and John, with an inqui- I afterwards heard, were useful in resitive mind, was left, after the hours moving the distress of my mind. Light of business, ve.y much to his own asso- gradually broke into my understanding ciations and pursuits. Amidst new The language of invitation encouraged scenes, he graticed his inclinations by me, and with trembling I embraced the going on the Sabbath from one place of mercy freely offered in the gospel. I worship to another, to hear the differtrusted in Christ for salvation, and ent preachers, both among Episcopalians steadily purposed to lead a new life of and Dissenters. But these incidental holy obedience to his will." and irregular services made no impression on his mind, and he was left i was soon followed by its appropriate a prey, without religious principle to fruits and evidences. Whilst his young guide him, to all the temptations of companions were seeking pleasure youth, and the seepteal insinuations of in the error of their ways, Mr. Edsome of his communions. These, at that monds was cultivating an acquaintance time, had well night gained the ascend- with the people of God, attending the ancy over him, and, but for the pre- means of grace, and uniting in the serving care of an invisible power he would have been plunged into the whirlpool of misbelief or infidelity—led wise men," and to be a companion of astray by such writings as those of those that feared the Lord. He found Volney and Voltaire, which his asso- great delight in their society. They, ciates put into his hands. God, how- too, directed and encouraged him as a ever, had thoughts of mercy towards young inquirer in the ways of God, and him, and this s mewhat wayward and through their watchfulness and care. Pleasure-laying youth was to be a under the Divine blessing, the good monument of his mercy, "a brand seed within him sprung up and bore plucked from the burning.

in his ordination service, "I was led, in He joined a class of young men about the year 1817, occasionally to attend his own age, for mutual instruction and the ministry of the Rev. John Griffin, prayers. He made application to the of Portsea. His preaching soon at minister also, who received him with tracted my attention to divine truth, his characteristic kindness and affection. and renewed the convictions of sin I | And being by them encouraged and had sometimes felt before, and which | guided in his early Christian career.

The Rev. John Edmonds, late pastor I had laboured to suppress. In the of the Independent church at St. month of June, my mind was consider-

The change thus graciously effected fruit to the Saviour's praise. He be-"In the providence of God," he stated I came a devoted Sabbath-school teacher. he "first gave himself to the Lord, and then unto his people by the will of his heart aspired to higher services in admitted a member of the church assembling in King-street Chapel, Portses, under the pastoral care of the Rev. John Griffin.

So far from thinking that union with a Christian church was the end, and a seat at the Lord's table the goal, of the young Christian's attainments, he made use of them but as the means, and carnestly sought that these high privileges should be subservient to his growth in grace, and future usefulness in the service of Christ. His diary records with what constancy and care he attended to the secret exercises of devotion, and how much he enjoyed the public services of the house of God, under the ministrations of his beloved pastor. The prayer-meeting too was his special delight, and with youthful ardour, though with trembling heart, he now took his part in the social exercises of that important service. He was encouraged by the clders and brethren. moreover, to assist them in the various organizations of the church for spreading the knowledge of the truth; and willingly essayed to use the ability which God had given him in visiting the sick, in addressing the Sabbathschool, and in accompanying the preacher, and sometimes himself engaging, on the evening of the Lord's day, in the villages around. In these pursuits his leisure time was much occupied. The memorable reply which Mr. Griffin once made to a ministerial brother, on his witnessing the prosperity of King-street Chapel, that his plan was " to feed the people well, and give them plenty of work to do," was at this time especially exemplified at Portsca.

Thus initiated into the Christian profession, and associated with a minister and people who felt that the great object of that profession was to glorify Christ, by diffusing his saving knowledge, it is not to be wondered at, that the mind of young Edmonds became

imbued with a similar spirit, and that In September, 1818, he was the cause of God. To do something for Christ, and to be instrumental in benefiting his fellow-creatures, became now the ruling passion of his soul.

> The ministry, but above all, the missionary work, was the supreme object of his desire; and though it appeared to him, in all its sublime importance, far above his reach, and a destiny to which he could scarcely aspire, yet he could not dispossess his mind of the thought, nor his heart of the purpose, if such were the will of God concerning him. "The accounts which I heard and read," he says, "of the state of the heathen world deeply impressed my mind, and I daily prayed for their conversion to God." "Often did I lament the small number of those who were employed among the heathen, and, in obedience to the Saviour's command, I prayed that He would thrust more labourers into his vineyard. On one occasion especially, when thus engaged in prayer, I was constrained to add, from a conviction of the importance of missionary exertions, 'Lord, if it be thy will, send me to the heathen; call me to this work; but, oh! carry me not hence unless thy presence and blessing go with me. " From that hour it was the constant desire of his heart to be a missionary. Long was that desire cherished in secret, before it was disclosed. At length it was revealed to his beloved pastor and some Christian friends, who gave him their judicious counsel, and encouraged him to proceed. Application was made to the directors of the London Missionary Society on his behalf, and having passed his examination entirely to their satisfaction, he was introduced by them to the academy at Gosport, as one of their students, under the able tutorship of the late Dr. Bogue.

> The writer well remembers with what interest and welcome young Mr. Edmonds was received into the frater-nal circle of candidates for the holy ministry at that time there; for a

report of him had come "across the water," and his ruddy appearance, with his ardent temperament and devoted heart, excited the hope that he would prove a youthful David among those who were aspiring to be numbered with the army of the living God. hope was not disappointed. not gifted with any superior powers of intellect, his attention to study, his diligence in all its engagements, and his willingness to every good word and work, made him at once the object of his tutors' confidence, and of the attachment and regard of his fellow-stu-After the first year he took his regular turn at the preaching-places of the vicinity, in one of which his early labours were greatly blessed for good to the people; and "bishop" of that place was the friendly cognomen by which he was known among the brethren. In the larger towns of Hampshire, and of the neighbouring counties, he was subsequently and always acceptably employed. At the close of the usual period of study, he was appointed by the directors to Chinsurah, in the East Indies, near Calcutta, on the banks of the Hoogley, to strengthen the mission there.

Previous to his embarkation, he was publicly ordained to the work of a missionary, in the Independent Meeting at Poole, his native town, on the 17th of March, 1824. The Rev. T. Durant, pastor of the place, with Messrs. Bishop of Ringwood, Adkins of Southampton, Griffin of Portsea. Caston of Newport, and others, were engaged in the services of the day; and deeply interesting and memorable, as some now living can testify, were the solemnities of that occasion. In the summer following, Mr. Edmonds, with Mrs. Edmonds, departed from their native land for the distant East, and safely reached Calcutta before the close of the year.

When arrived in Chinsurah, he gave himself with characteristic ardour to the work of a missionary of Christ, and was soon able to communicate with the

natives in their own tongue. Application to this, and English services in the neighbourhood, beneath the heat of an Indian sun, soon, however, prostrated the strength which he had previously enjoyed, and it shortly became evident that an oriental sphere was not the one which the great Master intended he should long occupy. His beloved partner, moreover, was brought by the heat of the climate almost to the borders of the grave; and after having made use of all the appliances of medical skill in vain, he saw no prospect of recovery for himself or her, but by a return to his native land. The brethren of the mission showed great kindness to him. They affectionately advised him to think of a return. due time the directors also expressed their entire concurrence with it; and, in the spring of 1827, Mr. and Mrs. Edmonds, with an infant child, all weakened by disease, arrived again on the shores of England, and worshipped with the congregation at Great Georgestreet, Liverpool, on the first sabbath after the voyage; Dr. Raffles kindly receiving them, and offering praise and prayer on their behalf. The voyage home had greatly im-

proved his health, and after a few weeks' relaxation he was enabled to resume his labours in his native land. Several months were occupied in missionary visits to the anniversaries of different societies, and in occasional services of other kinds. The first pastoral charge to which he was inducted was at Hope Chapel, Shelton, Staffordshire, to which he was invited after a few sabbaths' engagements. There, on the 20th May, 1828, he was publicly recognised. the time of his "entering in" among the people there, the cause of Christ was in a low and depressed condition; but by his affectionate and diligent endeavours, accompanied with the Divine blessing, it was revived. He laboured "in season and out of season." Many instances of usefulness occurred. The confidence of all was placed in him. The young were attached to his ministry; the aged were comforted; | love filled the place, and awakened a and the church considerably enlarged. For nearly fourteen years he watched over it with solicitude and joy, amidst many tokens of the Saviour's presence, and of the growing prosperity of his cause; so that, when called in providence to leave the first sphere of his pastoral anxieties and duties, he gratefully reared his Ebenezer, and said, " Hitherto the Lord hath helped me."

In the early part of the year 1841, he was invited to visit, as a supply, the Independent Chapel, St. Helen's, Lancashire, and to spend a few sabbaths with the then destitute church and congregation assembling within its walls. The result was an earnest request to become their pastor.

Though he was attached to his former flock, and they equally attached to him, yet he thought, after much anxiety, that the pillar and the cloud admonished him to depart. He accordingly resigned his charge in the Potteries, and removed with his family to St. Helen's. On the third Sabbath of the month of May, 1841, he entered on his pastoral duties, and was received with affectionate regard, and many prayers, by a united congregation.

With what solicitude and prayer he devoted himself to the discharge of his obligations in this place, those who knew him can tell; and there are not a few now living, as well as some departed in the faith of Christ, who can testify to the benefit they derived from his public ministrations. Anxious to make full proof of his ministry," and to declare "the whole counsel of God," he gave himself much to the study of the inspired word, and of the writings of our old and eminent divines. These were his constant companions and delight; and hence it was that he brought out of the treasury of the household "things new and old." The traths of "the glorious gospel of the blessed God" were the constant theme of his ministry. The trumpet gave no "uncertain sound" from his lips, but the clear notes of redeeming grace and grateful response in the hearts of many who felt their need of mercy, and saw no hope but in the merit of the crucified One. To "preach the unsearchable riches of Christ," was the aim of his whole career, the motto with which he began his ministry, and, in faithful allegiance to which, thirty-five years afterwards, he closed it, in obedience to his Lord's command.

During the whole course of his pastorate, both at Shelton and St. Helen's, he was accustomed annually to devote a portion of his time to the furtherance of the missionary cause. The directors invited him to employ a month, at least, in every year, in deputation services on its behalf; and there is scarcely a part of England, Scotland. or Wales, which he did not visit to plead Everywhere his services its claims. were acceptable. These visits were interesting to himself, and profitable to others; and though they were accompanied with great labour, he usually returned from them refreshed in spirit, if not in body.

But the time drew near that this devoted and useful servant of Christ must He had been spared for many years to labour with little interruption, and was now approaching what is usually called a critical period in the life of man. To him it so proved. entered on the year 1858 with strength apparently but little impaired, though of late occasionally failing, and with renewed hopes and prospects. Some circumstances especially conspired to encourage him in his pastoral relation, and to cheer his heart. On the first of January he writes in his diary, " Closed the last year with thanksgiving, and commenced the new year with prayer. Reviewed the past with gratitude that I have been enabled to continue my public labours through the year. desire also to record the goodness of God in fulfilling the desire which I then expressed as to the success of my endeavours; and in his strength I desire to persevere through the present

year. I pray God to add His effectual blessing. " A little after he adds:-"Twelve candidates received into fellowship this evening. A most interesting service. A rich reward for many anxieties, fears, tears, and prayers. Thus he was encouraged to hope that his labours had not been in vain in the Lord, and that the present year, as it advanced, would prove a time of refreshing to himself, and a season of prosperity to the people of his care. But the sovereign "Lord of all" had otherwise designed. The year thus auspiciously begun was not permitted with him long to continue. Through the months of January and February he had prosecuted his work as usual, though it is now remembered by his family and friends that there were indications of frequent oppression on his chest, and a difficulty of breathing, and sometimes partially of utterance, arising from that cause. He did not, however, complain, but was intent on his work. On Sabbath morning, March 21st, after preaching from Ephesians iii., 12th and following verses, which was the passage that came in course for exposition, he felt more than usually exhausted, and in the vestry, and on his way home, was well nigh to fainting. Some of his friends, indeed, told him that he ought not that morning to have preached, but he smiled, and replied that, though he was conscious of pain, he hoped all would be well, and that he should have help for the even-In the interval, however, on ing. reaching home, a serious attack came on. He reclined on the couch. After resting there awhile, he was able to walk upstairs, and, at the suggestion of his family, instead of entering his study, retired at once to bed. Here he lay so composed and refreshed, that his faithful medical friend, whose kindness was unremitting through the day, thought he might gradually recover. Soon afterwards, however, another and a very awful attack of "angina pectoris" seized him. His convulsive pains

and his son were soon at his side. They saw that the hand of death was upon him. He sunk, after the struggle. into an apparently calm sleep, and at about half-past six on that sacred evening breathed out his spirit into the hands of his Redecmer and Lord. Stillness reigned in the house. affectionate partner was left to finish life's pilgrimage alone. His children were fatherless. A messenger was sent to the sanctuary, in which the evening service was begun. The minister officiating, and the people, were deeply affected. The former was just about to give out his text, but was unable to proceed, and appropriately observed that neither he could preach, nor the people hear, under the impression of such a visitation from the hand of God. The service was, therefore, turned into mourning and prayer, and after united supplication for the family and for themselves, as a now bereaved church and congregation, they separated from the house of God. Their pastor had "spoken" to them in the morning, and at evening "he died." His last subject was "Access to God through a Mediator," and ere the Sabbath closed he was realizing it in heaven.

"On the following Saturday morning," states the "St. Helen's Intelligen-cer" of the time, "the mortal remains of the much-respected Rev. John Edmonds were removed from the Manse to the family vault in the Independent Chapel of this town, amidst large crowds of people. The funeral was numerously attended, and the deepest solemnity prevailed. The hearse was preceded by the Rev. W. Roaf, of Wigan: the Rev. W. G. Nevatt, of St. Helen's; Rev. Mr. Widdows, of Rainford; Rev. H. E. F. Vallancey, Vicar of Sutton; and Dr. Alanson Gaskell. In the mourning coach were the Rev. Mr_ Caston, from Bristol; Dr. Spencer Edmonds, and Messrs. William and Caston Edmonds, followed by the trustee= and deacons and a long train of the and struggles were great. The doctor members of the congregation, and man

other gentlemen, among whom we noticed the Rev. Dr. Carr, incumbent of the parish, the Revs. Rycroft and Chiel. The pall-bearers were Richard silence, which being done, the Rev. Mr. Pilkington, Esq., Messrs. W. Blinkhorn, Widdows offered up prayer for the John Marsh, Isaac Sharp, James Marsh, and J. Thompson, of Bold. Many of the shops were closed during the pass- | beloved and honoured friend, the Rev. ing of the funeral procession to the Dr. Rassles, of Liverpool, improved the chapel; the deeply solemn and interest- affecting event to an overflowing coning service was conducted by the Rev. gregation, in the chapel at St. Helen's, W.Roaf, of Wigan, reading Psalm xxxix., from Revelation xiv. 3; and deep was Pealm xc., and part of the 15th chap- | the impression produced on the minds ter of the First Epistle to Corinthians, of an attentive auditory. and delivering an appropriate address,

during which many persons were affected to tears. The body was then committed to its resting-place in solemn bereaved church and family."

On Sabbath evening, April 4th, his

BRIEF MEMOIR OF THE LATE REV. JOHN CLUNIE, LL.D.

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wards published and edited by his son. It was under the combined influence of perental picty and ministerial instruction that our departed friend was early brought to decision for Christ, and that he joined the church with which his parents were connected. Of the pastor of his youth he was wont to speak in terms of lively gratitude and veneration. term of his apprenticeship was expired, of Stepney. It was from this univer-however, by consent of his employer, sity that he afterwards received the gave up business to become a student degree of Doctor in Laws. On leaving

JOHN CLUNIE was born in London, at Hoxton Academy. Among his fel-in April, 1784; but both his parents low-students at Hoxton was the Rev. were natives of Scotland, and were dis- R. Slate, of Preston, who writes:- "My tinguished for the simplicity and fervour acquaintance with our late friend com-of their piety. On their settlement menced in August, 1805, when I became in London, they joined the Secession a student in Old College, Hoxton; and in London, they joined the Secession a student in Old College, Hoxton; and Church in Wells-street, of which Dr. has been continued to the day of his Alexander Waugh was the pastor,—a death, a period of nearly fifty-three man whose name is still embalmed in years. I have always found him to be the memory of many, for the splendour a steady, kind, generous, and faithful of his genius, the warmth of his benevo-lence, and the catholicity of his spirit. and hope our friendship will be renewed Dr. Clunic's father afterwards became in a perfect state, when, by the grace an elder of Dr. Waugh's church. He of God, we meet in another and better was a man of a devout spirit and re- world." Another of Dr. Clunic's felfective mind, as is evident from a small low-students was Dr. Robert Morrison, volume of Sacramental Meditations the distinguished missionary to China, which he penned, and which was after- with whom he maintained a frequent correspondence. It was Dr. Clunic's desire to devote himself to the work of a Christian missionary; and it was owing to the medical opinion as to the state of his health being unfavourable, that he was prevented from the fulfilment of his purpose. In 1807, he enjoyed the advantage of becoming one of Dr. Williams's scholars in the Univer-For some time John Clunic was an apsity of Glasgow, where he remained for Frentice to a woollen-draper, Mr. Reed, three years. Among his fellow-stuof Conduit-street, London, who was also dents at Glasgow were Dr. Henry 1. one of Dr. Waugh's elders. Before the Burder and the late Dr. Joseph Fletcher,

Glasgow, he settled as pastor of the spirit. Congregational Church, Guildford, Surrey. Soon, however, his strength failed him, and compelled him to relinquish the regular ministry. On leaving Guildford, he accepted the office of a private tutor in a gentleman's family. Towards the close of 1814, he became the principal of the grammar-school at Leafsquare, Pendleton, near Manchester: and on the close of a year afterwards purchased it of the committee of management. For many years our friend presided over this institution, and many were the pupils who enjoyed his instructions, and who were largely indebted to him for the formation of their intellectual and moral character. Dr. Clunie and his excellent wife were " given to hospitality," and large was the circle of Christian friends, and especially of Christian ministers, whom they were wont to entertain in the days of their prosperity. In the course of years Dr. Clunie realized property sufficient to enable him partially to retire from scholastic duties. Unhappily, the greater part of it was invested in the Bank of Manchester, and there lost; a loss which was borne by himself and by his estimable partner with exemplary From that time to the close fortitude. of life, he resided in Tipping-street. His former pupils united to purchase an annuity for him, and his residence there, through the kindness of Christian friends, was entirely free from rent-It was then that he connected charge. himself with the church at Grosvenorstreet, under the pastoral care of the Rev. R. Fletcher, now of Melbourne. He eventually became one of its deacons, and in this capacity he rendered it great and long-continued services. While the church was without a pastor, he conducted its correspondence, presided at its weekly services, and gave his best counsel and energies to the supply of the pulpit, and eventually to the settlement of a pastor. Dr. Clunic was a man quick in his perceptions, cheerful in his temperament, methodical in his habits, and remarkable for his public

He was warmly attached to the great doctrines of the Evangelical system, and intimately acquainted with the writings of our older divines. His profession led him to cultivate his knowledge of the Greek and Latin classics, and he was, there is reason to believe, well versed in the original languages of the Old and New Testament. His disposition was social, and his friendships were numerous, warm, and lasting. He loved the sanctuary of God, possessed much of the spirit of prayer, and delighted in the meetings of the church for social supplication. There was great variety and richness characteristic of his prayers, which were sometimes too long. His spirit was one of activity, and many were the services he rendered to the various institutions of religion and benevolence. He took an active part in the management of the Lancashire Congregational Union and Lancashire Independent College; but it was to the London Missionary Society that he was most devotedly attached; and of the East Lancashire Auxiliary, to which he was for many years the zealous and inde-fatigable secretary. Decided in his attachment to Congregational principles, Dr. Clunie was, at the same time, ever disposed to fraternise with the faithful servants of Christ of all denominations, and acted as one of the secretaries of the Manchester branch of the Evangelical Alliance.

Dr. Clunie, while his health permitted, was ever ready to assist his brethren by occasional sermons; and instances have come to light in which these services were beneficial to his hearers. The writer never heard him preach, but he can well believe that his discourses were scriptural, evangelical, and carnest. One of his favourite textranost." And his last sermon, preached at Bridgewater in April last, was on the Baptist's proclamation, "Behold the Lamb of God, that taketh away the sin of the world."

Our friend sustained a severe loss in

the death of his devoted partner, in | chester missionary festival, in which he October, 1857; but, from the elasticity, was wont to take so active a part. of his spirits, many of his friends were end was calm and peaceful, and he ex-led to entertain the persuasion that his pressed his full hope of the heavenly life might be protracted for some years. His mortal remains were interred In April last, however, he caught cold in the Rusholme-road Cemetery, on while officiating at the funeral of a June 28. A large number of his mi-friend, and was afterwards seized with nisterial brethren attended his funeral, hemorrhage from the lungs, followed by exhaustion of the brain. All that medical skill and assiduity could do for his restoration was attempted by an collect Christian physician, Dr. excellent Christian physician, Dr. Brown, but in vain. For some time his mental powers were disordered by his malady, but "at evening time it was light" with him. His pastor's last interview with him took place two days before his death. He was full of wont to regard as a son his nephew and peace and hope, and expressed the pupil, the Rev. J. M'Michael, of Halikindest desires for him, for the church fax, who ministered to him during his and congregation, and for the cause of last illness, and for whom some of his Christian missions. Dr. Clunie died on : kindest wishes were expressed. June 23, just at the close of the Man-

and numerous friends testified their respect by their attendance on the funeral solemnities. His old friend. the Rev. J. Pridie, of Halifax, and his pastor, the Rev. P. Thomson, M.A., conducted the services. Mr. Thomson preached his funeral sermon, on the following Sunday morning, from 2 Tim. iv. 6-8, to a large congregation.

CONSCIENCE AND WILL.

"I wish, sir, you would come and It carries the idea of separated, wide, see my lodger."

chant's clerk, a nice, steady young instances, it is only another term for man, and used to be quite pleasant, poverty, with its long train of troubles. like; but for the last fortnight, he has been so dull and sad, like, I'm sure there's something on his mind; I'm words of Luke—"The only son of his sure there is, sir; and if you would but mother, and she was a widow"! Your come and speak to him, it would do sympathy is instantly excited by that him good, I'm sure it would."
"Well, but does Mr. Perritt wish to

sec me?"

"I think he does, sir; indeed I'm word is needed to awaken tender com-sure he does, although he doesn't ex- passion in your soul; and you feel a actly say so. Poor young man! You glow of holy gratitude that it was e Zi come, sir?"

"Certainly," I said; and Widow Grey seemed greatly relieved, and hastened home.

void; it suggests visions of bereavo-"Your lodger, Mrs. Grey? Who is ment, weeping, solitariness, death, and he, and why do you wish me to see him?" the grave; it has a hollow and sepul-"His name is Perritt. He is a mer- chral sound about it; and in many What pathos, what force, and what a world of meaning are in the simple words of Luke—"The only son of his inimitable description of a desolated heart; the whole case is vividly brought before you in a moment; not another your Jesus who met and comforted the stricken one. "Honour widows, that are widows indeed," writes Paul to Timothy; and his kind heart doubt-That word "widow" is a sad one. | less experienced gratification, when the

Spirit moved him to make that a stand- | and romance were unable to soothe her ing law of his Master's church. The mind, or soften her pillow, she was humble Christian whom I have intro- | really in a pitiable state of darkness duced was "a widow indeed," having no children or near relatives to do anything for her; but through the kindness of some (hristian friends, she had been enabled to furnish a neat little house, and to let two or three rooms to respectable lodgers; and whilst for this source of livelihood she was truly thankful to her friends, she also seized every proper opportunity of doing good to the souls of those who sejourned benenth her roof: of which her request that I would visit the young man, Perritt, is an example and an illustration.

I went in the evening of the same day, and Mrs. Grey told her lodger that her minister was in the house, and she was sure-Mrs. Grey was "sure" of everything she said—that a little conversation between the minister and Mr. Perritt would do the latter good. A thoughtful-looking young man entered. He was about two-and-twenty years of age, rather tall, with good features, to which a slight shade of sadness gave heightened interest. After the usual introduction, the widow left us : when Mr. Perritt said, " I fear, sir, that that good body has asked you to come here, and has been telling you all sorts of imaginary things about me. She means well, I have no doubt: but whilst I feel honoured by your visit, I regret that she troubled you.

"A medical man does not feel it a trouble to be called to new patients,"

"Why, no," said he, smiling, "for that's an increase of fees; but your visits are not productive in that way."

"You remind me of a singular case," I replied. "Some years ago, I was asked by a friend of a lady who was very ill, to visit her. I of course went, and found that she was not only very ill, but also very ignorant. She had frequented the theatre more than the sanctuary, and read fiction more than the truth, and consequently, now, when plays on all things that concern man as an immortal being. After much conversation, I prayed for her, and scarcely had I risen from my knees, when she asked, 'What's to pay?' Such a question, under such circumstances, had a chilling effect on my heart. But that is the only instance in which the vision of a fee ever crossed me, when visiting the sick."

I saw that this anecdote touched my companion. Why, I did not know at the time; but I subsequently learned that allusion to the religious ignorance consequent on a love of the stage and romance brought before him his own past history with painful distinctness. After a brief silence he said, like a man trying to escape from humbling recollections,

" May I ask, sir, what answer you gave to the lady's question?"

" I said, 'I shall be paid, madam, if you turn to a long-neglected Saviour. who has laid you on that sick bed, that he may get your car to the wondrous story of redeeming love;' an answer which seemed to touch her, so that I was not sorry, after all, that she asked such a foolish question.

Again there was silence for a few minutes, which I did not choose to interrupt, for I saw that Mr. Perritt was in deep thought. Perhaps he was unwillingly submitting to the unmerciful Past, which has a strange power of scourging its victims, and at the same moment calling the relentless Future with increased terrors to its aid. When the Past upbraiding, and the Future threatening, meet on a man's conscience. they make the Present terrible!

"I heard you preach on a week evening, about three weeks ago," said Mr. Perritt, almost mechanically.

" Indeed? Well, then, we have been in each other's company before, although I knew it not."

" You made a remark on that oceasion which has haunted me ever since. I have tried to find fault with it, to prove it illogical, or to get rid of it some way, but I can't succeed."

"I admire your honesty in this confession, Mr. Perritt. But you know the threadbare couplet,

A man convinced against his will Is of the same opinion still.

Pray what was the remark?"

"This," he said, opening a note-book and reading, "When conscience and will oppose each other, the dictate of reason is, that the latter should yield. When conscience says, You dare not pray to God regarding this matter, the true logical sequence is, Therefore drop the matter altogether.' That remark struck me with great force, sir, and, more than that, it has given me much uneasiness ever since; which is the reason, I suppose, that I wish to get rid of it."

"It is quite natural," said I, "that we should wish to get rid of that which makes us uneasy. But sometimes we make the blunder of supposing that the reproving friend is our enemy, rather than the fault for which his friendship led him to reprove us. In such cases we act the part of the enraged Brahmin, who broke the microscope in fragments, because it revealed to him innumerable living creatures in the water he was in the habit of drinking. We smile at such folly, and yet are chargeable with it ourselves in far more serious forms, and involving far more serious conscquences than the destruction of a miстовсоре."

"True, sir," said the young man; "yet when there is a struggle between conscience and will, it is hard that the latter should yield; for what then becomes of its freedom? If the will be not free, where and what is man?"

"You seem to start a difficulty," I replied, "but let us look at it narrowly, and, if I mistake not, we shall find it only a clever sophism. For metaphysical subtletics we have no time at present, and even if we had, we should find them more troublesome than profitable; but the very terms of your ques-

tion upset the difficulty which it seems to suggest. Of course we assume that the conscience is enlightened, no matter now by what means; but we must assume that, or the argument has no foundation, and is, therefore, worthless. Assuming, then, that the conscience is right in prohibiting a certain thing which the will chooses, the very fact of such choice is conclusive proof of its freedom. If it had no freedom, it could neither choose nor refuse. It would lose all power, and become a nullity, which, in fact, is the condition to which it is reduced by those who deny its freedom. To be consistent, they should say, not that man has no freedom of will, but that he has no WILL,—a doctrine which those among them who have 'expectations' from a rich friend, who, they hope, will 'make his will' in their favour some day, would not greatly relish. Keep in mind, too, as essential to an intelligent view of this question, that freedom is not an abstract property, a thing or power, independent of all other things or powers, standing quite alone and unrelated. If it be considered in this light, it really ceases to be. This is only another way of anni-Absolutely independent hilating it. freedom in the case of a creature is a nonentity; and he who pleads for it pleads for an impossibility—for nothing! Freedom is related to law. Liberty and law mutually interpret and define each other. Without law there could be no liberty. There would be confusion, anarchy, horror, but freedom would be unknown. Now the freedom of the mind has relation to law, and we are supposing that conscience rightly interprets the law when it says, 'That is wrong,—do it not;' if, however, you persist in doing it, which you may, notwithstanding the prohibition of conscience, you enjoy your freedom, but incur the penalty of transgression. On the other hand, if you yield to the dictate of conscience, you will in har-mony with law, and at once escape the penalty of transgression, and enjoy the consciousness of freedom; for the fact of submission to the dictate of con- ; it, given it his hearty preference above science is a voluntary act, that is to all other candidates for his loyalty, and say, an act of the will; so that the free- is happy in exact proportion to the dom of the mind is safe, as a fact, under either alternative, so long as the law For the sake of illustration, i exists. now suppose-"

"It is needless, sir," said Perritt, "I am extremely obliged to you. No further illustration is necessary. Had you known my whole history, you could not have more aptly met it. I have lived a wretched life of sin for years. Conscience always remonstrated, but I scould pursue my evil conduct: that is, as you have explained it, I asserted my liberty, in spite of law, not knowing that the law which I opposed was the real guardian of the liberty I was thus abusing, and not thinking that, as a necessary consequence, I was exposing myself to the loss of liberty, by incurring the penalty of the law which preserves it. I see now that man is free, whether he obey or rebel; but that each line of conduct has its appropriate results - obedience, happiness and freedom; rebellion, penalty and bondage."

"Exactly so," I added; " and hence it is that when a man becomes a Christian, he does so without the loss of the freedom you prize. It is done with his own consent, with his will-voluntarily. In the language of Scripture, he 'yields himself to God.' He is 'the Lord's freeman;' and if the Son make him free, he is free indeed. Once he tastes the blessedness of this freedom, he has no desire to be entangled again in the yoke of bondage. His will is in sympathy with that of his Deliverer; his reason is satisfied, for he finds that the service of the Lord is his reasonable service; and between the dictates of his conscience and the volitions of his mind there is delightful harmony. It is this, moreover, which makes Christianity the religion of liberty. The man has adopted it as his own, chosen

extent to which it influences his mind and heart, and through them the practical actions of his life. On no account whatever, therefore, is it necessary to unman man by denying his perfect freedom in willing; on the contrary, the assertion of this freedom is true in doctrine, and its possession is the only intelligible ground of personal responsibility. Are you now prepared to admit that when conscience and will oppose each other, the dictate of reason is, that the latter should yield?"

" I am.

"And that your objection to it is fallacious?"

" Yes."

" And now what is the practical inference from the whole matter?'

" It is, that I should yield myself to Christ."

"In doing which, you will act in harmony with law, and preserve-

" Freedom of the will. Yes. I thank you, sir. You have directed me to a new line of thought, and I hope, by the grace of God, it will issue in my deliverance from a painful mental battle."

Such was the substance of conversation in Widow Grey's little parlour; and next time I met her she said, with a joyous smile, "I was sure of it, sure it would do him good."

[This of course is an argument for one who would escape from moral responsibility; but it would not satisfy an objector who contends against the freedom of the will in the metaphysical sense, and holds that every act of will is dependent upon the influence of motives. We make this remark to prevent our readers from supposing that we intend, by inserting this interesting paper, to express here an opinion on that important subject.—BD.]

THE ATLANTIC TELEGRAPH CABLE.

THAT interesting object, which is now engaging the attention of the whole civilized world, and is denominated A CABLE, is no thicker than a man's forefinger, and consists of several central copper wires, about the size of a stout packthread, carefully and neatly encased in gutta-percha, around which are twisted a number of thin iron wires, giving the whole the appearance of an ordinary cord, made of fine threads, or strands, and tightly bound together. The whole cable, or cord, is very strong, and will bear the weight of two tons, The copper wires alone are employed for the electrical telegraph; the other wires merely contributing strength and protection.

Tubal Cain is the first person mentioned in holy Scripture as the instructor of those who wrought in iron and Possibly, the art of smelting had been known long before, for about the same age, and in the same family, Jubal is mentioned as "the father of all such as handle the harp and organ." (Gen. iv. 21, 22.) Had the working in metals advanced to the stage of wiredrawing as early as the days of Lamech? and did Adam and the infant Noah listen to the music of those harps that Jubal and his workmen made, and touched by their skilful hands? cannot be determined, but it is not improbable. At any rate, there are strong links of human thought, that connect the early discovery and use of metals, probably of wires, both iron and copper, with that mighty feat of human skill which has stretched the cable from the old world to the new, and formed the mysterious channel by which messages pass through the depths of ocean, and over thousands of miles as swiftly as thought glances from eye to eye. A vast interval of time has indeed elapsed from the period when metal was first extracted from stones, to that in which the wire was laid from the shores of Britain to those of America. To what a variety of uses, good and bad, has the YOL XXXVI.

discovery of metal been applied! How vast the amount of thought, of intellect, of genius that has been employed in bringing the discoveries and arts of former ages to the consummation now attained! What a combination also of discoveries in different directions has been brought to bear upon this mar-The catalogue vellous achievement! of names would fill a volume were we to tell only of those who have handled electricity, galvanism, and magnetism, not to mention those skilled in mechanics, and other arts by which the beautiful cable was fabricated, and that machinery constructed which so successfully deposited it along the deep ocean's bed. It would include names of renown from many ages and nations of the civilized world. It is not for us to chronicle the discoveries of the men who first drew the perilous lightning from the awful cloud, and taught it to fulfil their mission, and go to smite the rock or explode the mine; nor of those who in modern times have made it signalise letters, convey words, and print news.

The wondrous deed is done. The cable has been laid, and has silently, but successfully, worked its marvels. Let all who have contributed towards this great achievement of modern science, enjoy the high distinction of having advanced civilization, not a step merely, but a stride. Let them possess, unenvied, the glory they have so nobly won, and shine, each in his proper niche, or if it may be, a station on the highest pinnacles of the temple of fame, to receive the plaudits of nations and of ages.

Our object in these few lines is not merely to record the grand fact; this has been already more ably done than we could do it by the press of England and America. Our business is to follow up what has been already recorded by a few reflections, such as it may become Christian men to make, on so great and novel an advance in the lines.

of human progress, and in the application of science and art to the service of mankind.

We are informed that the first sentiment that passed along the wire, and which has been sounded in the ears of our American brethren, was the song of the angels at the incarnation of the world's Saviour, "Glory to God in the highest, on carth peace, good will towards men." It was a happy thought of the directors, or whoever it might be that sent the Divinc announcement. There is no other nation in Europe that could so properly or so honestly have sent it; for there is no other nation that has done so much to send that message round the world by its Bibles and its missions; or to which the precedence so justly belongs in all evangelizing efforts; and there is no other nation whose men of science, or men of business would have resolved to inaugurate the use of the telegraph wires by such a sentiment. May the gracious God, whose glory has been thus proclaimed, as it probably never was proclaimed before, by His own mighty element of electricity, grant that no message antagonistic to that angelic song may ever be conveyed along that wire! for He only can make "wars to cease to the ends of the earth."

There is no necessary connexion between this telegraph and the peace of the nations which it unites, but it may be the instrument in the hand of Divine providence of preventing or abridging misunderstandings, and thereby often it may deprive mischievous tongues and pens of the opportunity for kindling the coals of strife, and exasperating human passions.

But there is another reflection that will occur to the mind of our Christian readers. The accomplishment of this great work was contemporaneous with the Cherbourg fetes. In the midst of those displays of the warlike spirit and martial prowess of France, a message arrived from the shores of Britain to inform our Queen that her subjects had succeeded in this great work, and that is rather indirectly that it will serve

the Atlantic cable was complete. What a delightful contrast to the scene which her majesty was then contemplating! How much more brightly in her eyes must the glory of her own country have shone from that contrast, and how much more worthy of England was the glory of that hour than all that martial and naval prowess in which the emperor was glorying! Well might our Queen Victoria feel herself standing on a higher eminence than her ally at that auspicious moment, and rejoice that her people were ennobled by happier deeds than those of conquerors and heroesthough of these she had no need to blush in the presence of the Emperor But it was a graceful act, of France. and worthy of our beloved Queen, to employ this Telegraph first for the purpose of congratulating the president of the United States on the successful termination of the enterprise, as one in which men of science, in both countries, had been so long employed, and to the success of which the governments of both nations had contributed important material aid.

Upon these mutual congratulations we have only one remark to make. The president's allusion to liberty as being likely to be promoted by this Telegraph, jars upon our English hearts, while America is known to mean by that term only liberty for white men; and, while its judges maintain the legal dogma that, "Once a slave always a slave." All we wish to add upon this painful and unseasonable allusion is, that happy will it be for America, and England will mark the day and mark the hour, illuminating it in her calendar, when this Telegraphic Cable, instead of conveying to us the groans of the children of slavery, shall announce to us that America has abolished "the peculiar institution," and made the black man as free as the white.

Some persons have indulged expectations respecting the Atlantic Telegraph which may be extravagant, and never likely to be realized. In our view, it

the cause of the gospel. It is, however, another link, and an important one too, in the progress of human improvement which is always taking up the past and the present, and carrying them forward to something higher and better. Inasmuch as this achievement advances the interests of mankind, in their civil and social relations, it may become subservient to the moral progress of nations; it may excite emulation, and aid enterprise in the minds of Christian men; it may assist in directing the movements of missionaries and others. But in itself it can do nothing directly towards the conversion of the world. Yet, Christians will not fail to view it as a part of that general progress of humanity which is certainly hastening on the extension of Christ's kingdom. But His servants must gird themselves to untiring zeal, and generation after

generation proceed, as men of science have proceeded,-take up the work of the past, and carry it forward to something brighter and nobler, and then they, or their successors, will hail the day when all nations shall be blessed in Jesus, and call his name blessed. Missionary societies may be com-pared to electric wires. The Bible pared to electric wires. Society is a grand telegraph for all nations, conveying the same words of life to the whole family of man. But prayer is the grandest telegraph of all, for that reaches heaven itself, and enters the ear of the Almighty God, moving the hand that moves all things. Let all these instrumentalities be duly plied, faithfully, and constantly used, and in due time heaven will not fail to return its answer, in the salvation of the nations.

Birmingham.

G. R.

ANECDOTES, FACTS, AND APHORISMS.

A SINGLE THREAD.

I RECOLLECT, in my childhood, a stay I somewhere read making on me rery deep impression. To this day I Neve not lost it. It was the account of venturous lad, who followed the dangerous craft of gathering birds' eggs From the cliffs on the wild west shores Ireland. Some of these cliffs rise heer from the water's edge, many hundred feet in height, and to look even com their margin down on the white bovering sea-birds that haunt them in Cocks, and on the surfy waves far bebrain with terror. Picture, then, what it must be to be lowered down midway over their face in a sort of wicker basket, attached by a single rope, as is the custom with many of the natives, and crannies of the rocks.

eagles had made their nest on a jutting point that was seen hanging far out above the abyss. It was a point the boldest climber had never set foot upon, and for long in their eyry the eagles made their home, and reared their young undisturbed. At last, a young man formed the daring resolve that he would rob the nest. The basket was prepared, its rope was fastened in the usual way, by a party who were to wait his signal on the top of the cliff; and, armed only with a large knife, or hanger, the youth, in his frail cage-like apparatus, began to descend. Slowly, but safely, he reached the giddy platform. couple of young eagles lay huddled in the nest, but the parent birds were absent. It was an opportunity not to the custom with many of the natives, be lost; so, joyfully seizing the un-who make a kind of livelihood by taking | fledged birds, he was about to give the the eggs of the wild-fowl on the shelves, signal that he should be hoisted up, when suddenly the air above him be-In the case of which I wish to tell came darkened, and, looking upward, 100, a pair of very large and fierce he beheld the two parent cagles casting a fearful shadow, and with a fell swoop and wild screams hovering just above They were so near, that he his head. could see the fiery glare of their eyes and the huge talons that were spread out as if to rend him in pieces.

Presence of mind failed him, and, instead of giving the signal, as he should have done, to be raised, with his drawn knife he made a stroke at one of the eagles, as it swept so near as to fan his face with the edge of its wing. Horrible to relate, instead of striking the bird, the knife struck the rope by which the basket hung. Yet it was a side stroke, and the rope was not severed quite through. It was parted all but What a moment of a single thread. stricken horror! The great foaming abyss below had made the head now whirl to look down, and all that saved him from it only this single thread! And where the gash had been made, too, was just so high up as to be beyond the reach of his hand to grasp over it. For a moment he dared not stir. His eye was wild, his face blanched,-the next breath of air might carry him into the hideous depth. Yet for dear life he made one great venture—he sprang clear of the basket, catching, as he did so, desperately at the rope above its divided threads. The effort was successful, although no more than barely so; just over the single thread his hand seized the cord with a grasp of iron; those on the cliffs felt the strain, and fearing some peril had befallen, they began to raise it by a quick and timely effort. In a few minutes the young man was brought safely to the solid ground above, but with the horror of that brief and awful period his hair was bleached white as the locks of age.

Does not this thrilling narrative, dear readers, remind us of the state of those who are not safe in Jesus? They hang over a gulf, oh, how dark, deep, and full of terror! The life God gives in this world is the cord by which they hang, but then it is a cord so slender and fragile, that any moment it may snap.

case of some, that with their own hands they do blindly and rashly cut it almost in twain. Every sin is just a cutting of the soul in this way off from God: it is a severing of the cord well nigh through, even till but a single thread remains. How long, long, and patiently God attaches some souls to Himself by no more than this single thread, giving yet a chance, waiting yet in mercy, not willing yet that they should perish. Then, when some are awakened to their danger, how desperate often does the case seem! The single thread—the stroke given that cannot be recalled—the gulf below! Yet, one great effort, if the heart has courage to make it, may save the soul, after all, alive. Above the thread, *He* stands who is mighty to save. The instant He feels the anguished grasp, and hears the heart's deep and stricken cry, that instant He makes haste to help. He is sure to rescue, so as by fire, it may be in the case of many, yet He is sure to rescue. Reader, put Jesus to the test in this way, try His strong arms, instead of hanging over the brink of eternity by a single thread. Cast yourself on these. and swift and certain He will draw you up out of all dangers, and set you on the Rock of Ages.

INDECISION.

DURING a violent storm a trading vessel was driven upon a high rock on the western coast of England, and inmediately became a total wreck. Many of the crew perished, but the captain and his wife were providentially enabled to reach this rock, and clambering upon it, to escape from the waves. But all danger was not over. Their place of shelter was a crag, separated from the main land by a deep channel, where the sea rushed with terrific violence between the rugged cliffs on either side. The cold was intense, and they had neither covering nor shelter. The tide was rising rapidly, and night was drawing on. It was plain that, unless prompt assistance was rendered, they fragile, that any moment it may snap. | prompt assistance was rendered, one, And what then? Nay, so bad is the could not hope to survive. Happily they were descried from the neighbouring shore, and a boat was immediately launched to attempt their deliverance.

For the boat to approach the rock was found utterly impossible; and the only alternative was to project a rope towards them from the shore by means of a rocket, and then to haul them through the surf within reach of the After many fruitless trials the attempt to throw the rope was successful. The captain grasped the rope, by means of which a second was speedily sent on, and one was made fast to each person. The mountain waves, with every successive flow, surged up to their very feet, but, receding, laid bare the broken and pointed rocks which were spread out below. It was clear that their only way of deliverance was by springing into the wave at the moment of its highest swell, and thus being borne over the danger, while the boat's crew were on the alert, promptly to pull them on board.

The wife is first to make the attempt, and is instructed what to do. All is ready! The big wave swells at her feet, "Now, now!" shouted the crew. "Spring into the wave!" urged the captain, with passionate energy. Alas! she trembles, hesitates, delays—only a moment; but that moment is fatal. She leaps towards the receding wave, falls upon the rugged rocks beneath, and the next moment is taken on board the boat, a mangled and lifeless corpse! The captain, ignorant of her hapless fate, follows her, takes the wave at the swell, and is saved.

Human life is not frequently endangered by a crisis so urgent as this, nor does the case often occur in which instant decision is thus necessary for its preservation. But the guilty soul is ever in danger; and the hour even now passing will doubtless exert an influence unspeakably important upon the eternal destiny of many.

THE RESURRECTION OF THE DEAD.

MR. MOFFATT, the missionary, went

to pay a visit to the African chief several hundred miles inland from the missionary station at Latakoo, in South Africa. The name of the chief was Macaba. He was a great warrior, and was the terror of his enemies. People tried to persuade the missionary not to go; they said he was risking his life by such a journey. But the missionary trusted in God, who was greater than the chief, and went. Macaba received the good man with respect, and treated The chief him with much kindness. asked a great deal about Christ's religion. In one of his talks with this man of war and of blood, while seated with fifty or sixty of his headmen and rain-makers around him, the missionary spoke of the resurrection. "What," cried the chief, starting with

surprise, "what are these words about the dead? The dead—the dead rise!" "Yes," said the missionary. "All the "Will my father dead shall rise." rise?" "Yes," answered the missionary. "Will all the slain in battle rise?" "Yes," answered the mission-"Will all that have been killed and eaten by lions, tigers, and crocodiles rise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to his warriors; "ye wise men, did your ears ever hear such strange and unheard-of news?" "Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never, answered the old man. "I thought I had all the knowledge of the ancients, but I am confounded by these words. He must have lived long before we were born." The chief then turned and said to the missionary, laying his hand on his breast, "Father, I love you much. Your visit has made my heart white as The words of your mouth are milk. sweet like honey; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!"

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?" Lifting his arm, which

them, with the exception of about ten, natives of the province, and converted within the last three years. Not content with their home-efforts, they longed to evangelise the other wild tribes in the regions beyond; and they were now assembled to pray and to concert a plan. "When we travel among the heathen," said one them, stimulating his brethren to fresh effort, " we are sometimes starved, sometimes sick, sometimes houseless by night. Then our hearts are troubled. Why is it so? Brethren, it is because we have little love. We ought to think of the Lord Jesus, who was full of love. He ruled over all things; and it was proper for Him to exalt Himself above all; yet He did no such thing. How did he exhibit His love? Oh! now He hungered for forty days; now He suffered till He sweat great drops of blood; and then He died; and for us-all for us! Oh! what love was that of our Lord! Brethren, we ought to think of these things more, and to arm ourselves by prayer, and to work. We must go among the heathen and labour, and then we must pray, as the disciples did on the day of Pentecost, until the Spirit be poured out, and all these nations become Christians." And another native preacher, that day, told how, when scourged by the Burmans, he had felt courageous and happy in God. "When I was tied up," were his words, "and they were about to beat me, they said, 'Assemble the people together no more. Do what you do in your own house alone: if we find you going about again as we have done, we will kill you. After I was liberated, San Shai Kyan wrote me, 'Brother, I have heard of thy sufferings, and that our Lord Jesus Christ revealed His power in thee. Because thou didst suffer for the sake of Christ, I prayed for thee to God incessantly; and, when I heard that thou didst publicly make known the things which pertain to our Lord, I rejoiced greatly. Subsequently," he continued, "my mother heard that the Burmans were coming to seize me again; and she was very sorrowful. She said to me, 'Son, do run away. Stay here no longer.' I replied, 'We suffer on account | more signal than Judson's and Boardman's

of our sins. I will not go away; it would not be right. Should I go, -why, only one would be delivered. Trust in God, mother! and go boldly to Him in prayer-Formerly, we had no books; now, if I die on account of our books, I can die happy in the hands of Burmans. Happy also to live. Let it be according to the will of God. If it pleases God that I should die, I am ready to die. I am not a thief. Were I to die on account of some wicked deed, there would be reason for apprehension; but, if I die, I shall die for God, so there is no reason to fest. And, as our Lord Jesus rose again to life so also shall I rise again to life.' Thus I replied to my mother. These persecutions," he added, with energy, "do not destroy the faith; on the contrary, they establish it. A large number of households have become believers during the present season." Who shall say, in the presence of such scenes, that India is not a field "white unto the harvest?" Her recent crimes—at which humanity has stood aghast and grown pale-are but the unrestrained outgoings of a heart which the Burman and the Hiddoo share in common with the refined citizen of our happy land. And shall we, who know the power of the Word which is " mighty through God to the pulling down of Satan's strongholds," falter in our purpose to hold it forth before this bedarkened race? He who commanded His disciples of old to "begin at Jerusalem, commands us now to "begin" with the Hindoo; for, if his hand is red with the blood of England's choicest sons and daughters, was not Jerusalem's hand red with the blood of Him who is the Prince of life? One day, Henry Martyn, after a season of secret fasting and prayer, wrote,-" May it be sweet to me to proclaim to sinners like myself the blessed efficacy of my Saviour's blood!" And, another day, - "How happy and honoured am I, in being suffered to be a mission-ary!" Shall not the Church arise, like him, and gird herself, giving the Lord 20 rest in pleading for souls, and souls no rest in pleading for the Lord? The Acts of the Apostles record scarcely any success

in Burmah, or than Johnson's in Regent's | cess?-"Rivers in the Desert," by the

Town. With a like apostolic faith why not expect NOW a like apostolic suc-work.

GERMAN FUNERALS.

CONSIDERING that we "believe in the resurrection of the dead, and the life everlasting," there is reason to apprehend that our whole feeling in this country regarding our departed friends is too funereal; and in behalf of England, we have sometimes envied the brighter hope, the look of Easter morning, which seems to linger still in Luther's land. With its emblems suggestive of resurrection and heaven, its churchyard is not a pagan burial-ground, but the place where believers sleep,-a true cemetery, to which friendship can find it pleasant to repair and meditate. At the obsequies of Christian brethren it is not a funeral knell which strkes slowly and sternly, but from the village steeple there sheds a soft and almost cheerful requiem: and though there may be many wet eyes in the procession, there are not many of the artificial insignia of woe, as the whole parish convoys the departed to his "bed of peaceful rest." Once, in the Black Forest, we accompanied to the "place of peace" an old man's funeral, and there still dwells in our ear the quaint and kindly melody which the parishioners sang along the road; and we have sometimes wished that we could hear the like in our own land, with its sombre and silent obsequies.

Neighbour, accept our parting song; The road is short, the rest is long : The Lord brought here, the Lord takes hence, This is no house of permanence.

On bread of mirth and bread of tears The pilgrim fed these chequer'd years; Now, landlord world, shut to the door,-Thy guest is gone for evermore:

Gone to a realm of sweet repose, His comrades bless him as he goes: Of toil and moil the day was full, A good sleep now—the night is cool.

Ye village bells, ring, softly ring, And in the blessed Sabbath bring, Which from this weary work-day tryst Awaits God's folks through Jesus Christ.

And open wide, thou gate of peace, And let this other journey cease, Nor grudge a narrow couch, dear neighbours, For slumbers won by life-long labours.

Beneath these sods how close ye lie! But many a mansion in yon sky, Ev'n now, beneath the sapphire throne, Is his, prepared by God's dear Son.

"I quickly come," that Saviour cries; Yea, quickly come, this churchyard sighs: Come, Jesus, come, we wait for Thee-Thine now and ever let us be.

"Lessons from the Great Biography," by James Hamilton, D.D.

THE BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—Drut. xxxiv. 6.

By Nebo's lonely mountain, On this side Jordan's wave, In a vale in the land of Moab There lies a lonely grave; And no man dug the sepulchre, And no man saw it e'er; For the angels of God upturn'd the sod, And laid the dead man there.

That was the grandest funeral, That ever pass'd on earth; But no man heard the tramping, Or saw the train go forth. Noiselessly as the daylight Comes when the night is done, And the crimson streak on ocean's cheek Grows into the great sun;

Noiselessly as the spring-time Her crown of verdure weaves And all the trees on all the hills Open their thousand leaves; For without the sound of music. Or voice of them that wept, Silently down from the mountain's crown The great procession swept.

Perchance the bald old eagle On grey Beth-peor's height, Out of his rocky eyrie, Look'd on the wondrous sight. Perchance the lion, stalking, Still shuns that hallow'd spot; For beast and bird have seen and heard That which man knoweth not.

Yet this was the bravest warrior That ever buckled sword; This the most gifted poet That ever breathed a word; And never earth's philosopher Traced with his golden pen, On the deathless page, truth half so sage As he wrote down for men.

And had he not high honour? The hill-side for his pall, To lie in state while angels wait, With stars for tapers tall; And dark rock pines for tossing plumes Over his bier to wave,

And God's own hand, in that lonely land. To lay him in the grave.

From that deep grave without a name, His free uncoffin'd clay Shallrise again-most wondrous thought! Before the judgment day;

And stand, with glory wrapp'd around, On the hill he never trod,

And speak of the strife that won our life With the incarnate Son of God.

O lonely tomb in Moab's land ! O dark Beth-peor's hill! Speak to these curious hearts of ours, And teach them to be still.

God hath his mysteries of grace, Ways that we cannot tell: He hides them deep—like the secret sleep Of him He loved so well.

Dublin University Magazine.

84TH PSALM.

BEAUTIFUL, desired, and dear, Lord of hosts, Thy dwellings here! How we long for Thine abode! How our spirits faint for God! Birds are happy in their nest, So, Thy people find their rest In their Father's house of prayer: Blessed are the dwellers there!

Blessed are the ways of them Seeking loved Jerusalem! On, with eager joy, they press-Cheerful make the wilderness;

Easy, the divided length, So they go from strength to strength, Till in Zion's holy shrine, Each one tastes the joy divine. Like to them, we bring our prayer, O thou God of Jacob, hear! For within the heavenly veil, Marr'd by death, by suffering pale, Our High-priest for ever stands-See! He lifts His pierced hands! Mighty pleadings do they wield! O our God! Behold our shield!

Reviews of Religious Publications.

A Woman's Thoughts about Women. 1 Vol.

London: Hurst and Blackett.

This is an admirable book. We would strongly recommend every woman to read it. In thus speaking of it, we do not of

every sentiment it contains. There are many things in it of which we might be told, and that not unfairly perhaps, that men are not the most competent judges; and, therefore, we should not presume to endorse the whole. There are also, it course mean to endorse every line or even | must be confessed, just one or two statements (in how many books are there so few?) that we could have wished modified. Not that they are intended, we are sure, to convey a wrong impression; but they are, perhaps, calculated to be misunderstood.

Without, however, offering any opinion upon many of the questions raised in this volume, which we would rather leave to the decision of the writer's own sex, and, without pledging ourselves to every particular expression that may be found in it, we can safely recommend a "Woman's Thoughts about Women," as a book full of common sense, weighty thought, and high moral and Christian sentiment. Our authoress premises that her "thoughts" do not "concern married women," but "single women," from "seventeen upwards." A glance at her pages will show that they "concern" women as women, though they may have been specially intended for those only to whom they are addressed.

The first chapter is on "Something to do." Occupation is "the grand pabulum of the human soul." The tacitly The tacitly preached-up doctrines of "lovely uselessness, fascinating frivolity, delicious helplessness," "any woman of common sense must repudiate as insulting, not only her womanhood, but her Creator." "Pleasure is the mere accident of our being, and work its natural and most holy necessity."

Idleness our authoress considers to be the cause of those "foolish affairs" by which "papa is displeased, and mamma somewhat shocked and scandalized." "They have literally nothing whatever to do, except to fall in love," is the verdict passed upon the condition of young ladies brought up without occupation.

For our authoress's opinion of what women can do, and where their sphere lies, we must refer our readers to the chapter itself. They will also find the subject of the "Equality of the Sexes" treated of somewhat vigorously; we do not, of course, say with what success. In the second chapter on "Self-dependence," will be found some remarkable cases of its successful exercise on the part of on the treatment of servants, which we women. That by "self-dependence" is know are not uncalled for in some cases,

not meant anything like "hoydenishness or coarseness," may be seen from the following passage:-

"Perhaps the line (between 'brave selfreliance and bold assumption') is most easily drawn, as in most difficulties, at that point where duty ends and pleasure begins. Thus, we should respect one who, on a mission of mercy or necessity, went through the lowest portions of St. Giles's, or the Gallowgate; we should be rather disgusted if she did it for mere amusement or bravado. All honour to the poor sempstress or governess who traverses London streets alone, at all hours of day or night, unguarded, except by her own modesty; but the strongminded female, who would venture on a solitary expedition to investigate the humours of Cremorne gardens or Greenwich fair, though perfectly 'respectable,' would be an exceedingly condemnable sort of personage."

We only do not quote at any length from the next two chapters, on "Female Professions" and "Female Handicrafts," because our space forbids us to make extracts of sufficient length fairly to represent them. One sentence, however, we must transcribe: "Happily, men are now slowly waking up, women more slowly still," (we don't endorse that comparison, but we do this sentiment!) "to a perception of the truth, that honour is an intrinsic and not extrinsic possession; that one means of livelihood is not of itself one whit more 'respectable' than another; that credit or discredit can attach in no degree to the work done, but to the manner of doing it, and to the individual who does it.'

Mistresses and servants, read, mark, learn (or at least weigh well) the chapter on "Female Servants". Mothers, too, will find in this chapter many a wise hint on the management of children. We wish we could find room for large quotation here, but we hope that the whole will be read by many, in the volume itself.

Chapter VI., "The Mistress of a Family," contains some graphic delineations of domestic scenes; a few words

at least; and an apology for "followers" of a certain sort, and under certain conditions, are well worth consideration.

We have heard one who is a competent judge declare that the doctrine set forth in the chapter on "Female Friendships" is a rule with more exceptions than the authoress appears to think. We believe

that our oracle is right.

Most persons are ready enough to denounce the senseless and mischievous "Gossip," which is too common in almost every station of society. In the chapter on that subject, our readers will find some wholesome reprobation of the senseless habit. They will also find an amusing story of the way in which two

virtuous people found themselves insensibly gliding into the very course of conduct they so heartily disapproved. Let us all beware of turning gossips after that!

We are happy in believing that few of our readers will be addressed in the chapter on "Women of the World."

If, however, there should be any of our sisters who would fain exchange the quiet and sobriety of our nonconformist (call it puritan if you will) home-life, for the glare and glitter of the world, let

good reason for contentment.

Our authoress goes to the root of the matter, when she shows in her chapter on

them read this chapter, and they will find

"Happy and Unhappy Women," that happiness is not a thing of our circumstances, but of ourself—and that most of those who are unhappy, are they "whom fate has apparently loaded with benefits,"

but denied only the vague fine something—the capacity to enjoy them all.

We can quite understand a woman's
hesitation in entering upon the subject

(Chapter xi.) of "Lost Women," yet we do her all honour for the firmness and delicacy with which she has handled her subject. We quite agree with her that "no young girl" ever "can long be kept ignorant" of this "deplorable phase of womanhood," "which meets us all, in books, newspapers, and daily talk," and that any view of life which entirely avoids it, however "pretty and pleasant, would be false, and being false, useless."

Nobly does she preach the doctrine of Christ's having come to seek and to see the lost; nobly does she call upon her own sex to follow Christ's example, and nobly does she vindicate such divine charity, from being a thing either "incorrect, in-

delicate, or unfeminine."

Let these words of hers be well weighed by us all—men and women alike:—

"It may often be noticed, the less virtuous people are, the more they shrink away from the slightest whiff of the odour of unsanctity. The good are ever the most charitable; the pure are the most brave." We think the apostle must have held a similar doctrine when he wrote to Titus—"Unto the pure, all things are pure."

We could wish that the substance of this chapter were printed, in the form of a separate tract, and distributed amongst the members of that deplorable class to which it refers. It is heartrending to think of thousands of immortal souls going straight down to perdition, because Christians at large have a sort of latent scepticism about the possibility of their recovery, and because it has become unfashionable to recognise the existence of such a class, either in the utterances of the pulpit or the doings of womanly charity and kindness.

"We have no right, not even the most sensitive of us women . . . to shrink with sanctimonious ultra-delicacy from the barest mention of things which, though happy circumstances of temperament or education have shielded us from even being touched or harmed thereby, we must know to exist. If we do not know it, our ignorance—quite a different thing from innocence—is at once both helpless and dangerous, narrows our judgment, exposes us to a thousand painful mistakes, and greatly limits our power of usefulness in the world."

The volume before us concludes with a chapter on "Growing Old," which for good sense and exquisite feeling is not to be surpassed.

"It may be that the extreme loneliness which, viewed afar off, appears to an unmarried woman as one of the saddest of the inevitable results of her lot, shall by that time have lost all its pain, and be regarded but as the quiet, dreamy hour between the lights,' when the day's work is done, and we lean back, closing our eyes, to think it all over before we finally go to rest, or to look forward, in faith and hope, unto the coming morning.

We gather from the tenor of this book, that its author is one of the class to whom she speaks—a "single woman;" and that she has passed through the various stages of life, from seventeen upwardsaye, even to "Growing Old." makes no concealment on the subjectshe has no need to do so. She is happy in the state in which God has placed her; she has nothing scornful to say of her own sex, or bitter of human life; or contemptuous of "the harsh, practical, yet not ill-meaning world." She does not denounce married life, though she has seen a good deal of married wretchedness. She is bold to avow that "the woman was never born yet who would not cheerfully and proudly give herself and her whole destiny into a worthy hand, at the right time, and under fitting circumstances,-that is, when her whole heart and conscience accompanied and sanctified the gift." Yet such a relationship is not essential to happiness. "There never was an unhappy old maid yet, who would not have been equally unhappy as a wife." The real secret of true happiness has a deeper source. "I will put it to most people's experience . . . whether, though they may have known sincere Christians who, from various causes, were not altogether happy, they ever knew one happy person, man or woman, who, whatever his or her form of creed might be, was not in heart, and speech, and daily life, emphatically a follower of Christa Christian?"

The question of female character is one, the importance of which it is impossible to exaggerate. The character of society is largely determined by the character of its women. It was well said that, while the child is the father of the man, the woman is the father of the child.

From delicacy and a most becoming chivalry, the pulpit cannot enter upon of those interested in apocalyptic studies

this subject in all its length and breadth. It might seem cowardly for a man to expose the foibles or point out the dangers of the other sex,-it certainly would be painful.

Discourses to women, with rare exceptions, are notable failures. If they are faithful, they are in danger of appearing coarse. If they avoid this appearance of evil, they too often run into "flattery and flummery," about "weaker vessels' being also "porcelain vases."

The most that a Christian minister can do, as a rule, is to make his appeals to the common human nature of both sexes, so comprehensive that each shall draw conclusions from them appropriate to their particular case. It wants a woman to speak faithfully and fully to her own sex-and to so speak with propriety. Here is a woman, a real woman—a wisc woman-giving her sisterhood her matured "Thoughts about Women." We earnestly recommend her book as intrinsically valuable in itself, and as an excellent supplement to the teachings of the pulpit.

THE APOCALYPSE FULFILLED, IN THE CONSUMMATION OF THE MOSAIC ECONOMY, AND THE COMING OF THE SON OF MAN. By the Rev. P. S. DESPREZ, B.D. Second Edition.

London: Longman and Co.

THE APOCALYPTICAL HISTORY CONTAINED IN THE BOOK OF REVELATION SOLVED ON AN ENTIRELY NEW AND CONSISTENT PRINCIPLE; with a copious Appendix. By HARCOURT BLAND, Dramatic Artist. Glasgow: Thomas Murray and Son;

London: Arthur Hall.

THE Apocalypse may well be termed the grand enigma. If it was not an enigma, as some contend, to those to whom it was originally addressed, it has certainly been an enigma to all succeeding ages, and still remains an enigma to ourselves. We doubt not that it will eventually be solved, but the time for solution is not yet. We are prepared, however, to welcome any thoughtfully written work having this object in view, and have great pleasure in directing the attention to the two volumes whose titles we have given above. Both are evidently the truit of much patient thought and painstaking research, though the conclusions to which their studies have led the respective authors are as wide asunder as the poles.

In each of these volumes, the early date of the Apocalypse is accepted as the correet one. It was written prior to the destruction of Jerusalem. But according to Mr. Desprez, it was fulfilled within a few years after it was written; while, according to Mr. Bland, its full accomplishment is yet to come. Mr. Desprez finds it to relate exclusively to the Jews, and to be, in fact, an amplification of our Lord's predictions in Matt. xxiv. and xxv. Mr. Bland tinds it to have reference to the Christian church at large, but especially to that portion of it within what were once the bounds of the Roman empire. Mr. Desprez maintains that all the New Testament predictions regarding Christ's second appearing have already been accomplished, and that we have no warrant to look for any future coming. Mr. Bland looks for a future coming, but his mode of interpretation would make that coming figurative, and not literal.

The substance of Mr. Desprez' views may be given in his own words: "The principle," says he (p.vii.), "upon which I have conducted this investigation, is founded on that most clear, universally expressed, and scriptural truth, that our Lord came, as he said, to destroy Jerusalem, and to close the dispensation. No doctrine of Christianity stands on more ample cvidence, and none is capable of more com-The reason plete and definite proof. why it is not more generally insisted on ie, that we are accustomed to look at the destruction of Jerusalem, and the close of the Jewish dispensation, in the same light as the destruction of any other city and people. This is a false point of view. That awful consummation was the grandest event, both in its nature and consequences, which has rolled along the stream of time. It was the breaking up, not of a dynasty, but of a dispensation; of a city and nation, but of a reliself, and which, for 2,000 years, was the only religion vouchsafed to man.

"As a sequel to this indisputable fact. follows the gathering of the elect at the same period. The two events are inseparably connected in Scripture. If our Lord came, as he said, before that generation had passed away-if he came, as he said, to destroy that city and people, and close the age—if he came, as he said, before his disciples had gone through the cities of Israel, and if some who heard his words did not taste of death till they saw the 'Son of man coming in his kingdom,' then He also gathered his elect at the same time. I look upon this book, then, as its title imports, as the apocalypse of Jesus Christ; as the revealing and unfolding of those scenes and events which accompanied his coming. One note rings through all its seals, trumpets, and vials; and the note struck, is 'the Lord is at hand.' . . One cry is distinguishable in the midst of sounds of terrific vengeance taken upon a particular land, and city, and people, and that- Behold, he cometh with clouds." . . The book contains no new prophecy distinct from those uttered by our

I.ord. . . . The key to the Apocalypse, and the only key, is the closing of the Jewish dispensation, the gathering of the elect. and the coming of the Son of man." Such is the view entertained by Mr. Desprez. Our readers, doubtless, will feel serious objections to it rising in their minds. It leads to conclusions from which they will recoil. The second advent has already occurred! The resurrection is past

already! It was a resurrection of souls from Hades, and not of bodies from the grave! It was, therefore, invisible! The resurrection of Christians now takes place at death, when the soul is immediately invested with the spiritual and glorious body, fashioned like unto Christ's. The judgment is going on now! Christ has already delivered up the kingdom to the Father! The world, for aught we know, may never have an end! The race of man may continue to exist and multiply through interminable ages, &c. &c. Our readers will feel that they are not -a religion established by God him- | prepared for such conclusions, and that

ws, ere they can adopt them. l ask Mr. Despres, too, why, if :alypse relates to Jews, was it l to Gentiles? On Mr. Desprez' is, it should have been sent not even Churches of Asia, but to hes in Judea.

revolution must take place in

iews advocated by Mr. Bland 1 more in accordance with those been wont to entertain. The y in his work consists in his in the outset, a key to the of the book, and in his keeping) the use of this key in his atdiscover the meaning. Accordm, the Apocalypse contains an ed history of the church, given ols. No interpreter is justified ing the same symbol in two or ferent ways, in different parts book," unless, indeed, there satisfactory reasons for his so

may be said for Mr. Bland's key. an exceedingly good one, and strong reasons for its use. We sure, however, that it is quite It does not always turn easily rards of this ancient lock, and ally, while he is using it, if it "grate harsh thunder" in our wakens echoes of dissent in our ns.

gard this volume, however, as an gly valuable one, and as worthy g a place in the libraries of all d in apocalyptic research. Mr. as evidently read much on the but his mind is not encumbered views of others. He has thought subject patiently and carefully, hink has at least done something the principles of prophetic interi into a more satisfactory state. ho read this book will be sur-) learn that the author has deimself to the stage. He styles "Dramatic Artist." The work, is sober and serious, and is in an excellent spirit. We trust Bland is a sincere inquirer after ot only in apocalyptic interpre-

pray that he may be guided by wisdom from on high.

We close our strictures with a short extract from p. 584.

"When, therefore, I find that the pages of the Apocalypse, in more places than one, point out the true church as a community standing apart from the politically established church-when again I find the first connexion of the Roman church and the Roman state represented as an event producing evil consequences, -when I find evidence that the first step in the descent of the true church from 'heaven.' to 'earth' (or from the religious to the political sphere) must take its date from an epoch rendered remarkable by the establishment of a British Puritan government, and the advent of a Nonconformist movement, I must not hesitate to declare that 'the bride, the Lamb's wife,' is not identical with any ecclesiastial organization at present in connexion with the secular powers, and therefore, must be a certain modification of some ecclesiastical body or bodies based on the voluntary or independent principle; in other words, some future new combination of the various Protestant bodies scattered throughout Christendom."

THE VOICE OF CHRISTIAN LIFE IN SONG; or, Hymns and Hymn Writers of many Lands and Ages. By the Author of " Tales and Sketches of Christian Life." London : Nisbet & Co.

HYMNS OF THE CHURCH MILITANT. London: Nisbet & Co.

HIPPOLYTUS tells us that one of the portents of the last great apostacy will be, that singing of psalms shall cease. Evidently, therefore, "the time of the end" is not yet; if, that is, the ordinary laws of gradual change obtain: for nothing is more remarkable and gratifying than the peculiar prominence which, during the last twenty years, all sections of the church have given to church song. The Episcopal church has been aroused from its somnolent contentedness with Tate and Brady's doleful doggerel, to whom Fuller's remark about the authors of the old version is almost equally ut also in the path of life; and | applicable—that they were "men whose piety was better than their poetry, and they had drank more of Jordan than of Helicon:"-and, according to its varieties of high or low church tendency, it has almost in every parish had recourse to collections of mediaval or evangelical hymns; each congregation stretching its hand bevond the strict pale of its own ecclesiastical fellowship to those with whom it has the most affinities. Wherever an evangelical minister preaches, the rich compositions of Watts, and Doddridge, and Wesley, and Montgomery are heard; whilst in almost every church where the clergyman is of the hierarchical school, some revival of mediæval hymns is attempted. And it must be confessed that many of these have been translated and adapted with great felicity and beauty and are calculated to be of permanent

value to the church.

Even the Scottish Presbyterian churches are beginning to crave something more cuphonious and varied than their rugged version of the Psalms, and the few paraphrases thereto appended; and one or two Presbyterian supplements have recently fallen into our hands. To Nonconformists, however, the chief glory of our modern hymnology belongs. Great, indeed, would be the void in the devotional dyrics of the church, if the compositions of Watts, and Wesley, and Doddridge, and Montgomery, and Conder, were blotted out. They still remain the mighty masters of modern church song; although in affirming this we are not unmindful of the precious contributions of Bishop Ken, and Jeremy Taylor, and George Sandys, and Herbert, and Toplady, and Heber, and Newton, and Lyte. The appearance of a genuine and good hymn is, as Montgomery says, as rare as a comet. And whether it be the timorousness engendered by a well-tutored conformity to Episcopal authority, or to a stereotyped ritual in a consecrated place, on the one hand, -or the freedom of ritual | helmets of their warfare doffed, and, with emancipation, and the necessities of uncanonical meeting-houses and street corners, on the other, -it is certain that the great majority of the hymns that have taken hold of the popular mind have been awakened to life upon Nonconforming lyres.

nitions than this. We cannot help feeling, as we look through the admirable volume before us, and trace the everwidening stream of church song from its inspired fountain, through the Greek and Latin churches, and through the dark and tangled mass of mediæval superstition, to its fresh and glorious outburst of German song at the Reformation, and to the age of Watts and Wesley, how easy the heavenly solution of sectarian differences may be. Whatever religious men may say, they all sing alike. In theology they may differ; they are one in their religion. They stand aloof when mere notions determine their position; they come very close together when the impulses of the heart are followed. Sacred song is emphatically the utterance of the religious heart, and, whatever a man's theological notions, if he be a truly religious man, his prayer and his praise will awaken a sympathy in every other religious heart. The sweet singer of Israel may, with his dim Jewish light, celebrate his temple privileges, and glory in its sacerdotal service; and yet, because of his intense religiousness, his Psalms remain the highest utterances of the most enlightened and spiritual Christian hearts. So through the ages of the church, however wide the range of Christian song, however distant or different its singers,with whether we sing a "Te Deum" Ambrose, a "Jesu dulcis memoria" with Bernard, an "Ein feste burg ist unser Gott" with Luther, "Come, let us join our cheerful songs" with Watts, "Rock of Ages, cleft for me" with Toplady, or "Jesus, lover of my soul" Wesley,-whether it be with a king like Churlemagne, or a monk like Abelard, a bishop like Ken or Heber, or a Nonconformist layman like Conder, in this they stand upon common ground, their polemical swords laid aside, the uncovered heads and uplifted hands, they utter their common heart-worship. And these heart-utterances of theirs are marvellously alike; their sect is lost in their song; and it is only to imagine this perfected in heaven, to understand the song

We rejoice, however, in higher recog-

and the brotherhood of the great multitude before the throne.

The authoress of the first of these volumes evidently feels this, and makes her readers feel it in every page. Consciously or unconsciously, it is the spirit in which the book is conceived, and which it aims to impart. It traces a common Christian life through every age and form of Christian song. The notices of hymns and hymn writers are broad and intelligent, and conceived in a spirit of catholic sympathy with whatever is good, wherever it may be found. The charity of the writer naturally takes the form of eulogy, but the eulogy is not without acute and of Christian Life.

just discrimination. Translations of both Greek and Latin, and German and even Swedish hymns, are given as illustrative specimens, some of them evincing considerable poeticskill. The style is somewhat rhetorical and rythmical, often passing into a kind of prose song-very pleasant and beautiful, and imbued commonly with the hue and harmony of its theme. We know of no book from which a broader and juster idea of Christian hymnody can be obtained. We have read and reread it with profit and pleasure. The "Hymns of the Church Militant" form an appropriate appendix to the "Voice

BRIEF NOTICES OF RECENT PUBLICATIONS.

A FUNERAL SERMON: Preached at Maberly Chapel, Kingsland, by the Rev. E. M. DAVIS, on the Occasion of the Death of the Rev. R. Philip. London: Jackson and Walford.

In this discourse, from the words "I am the esurrection and the Life," the preacher unfolds, with much impressiveness, the doctrine of the resurrection. We extract the following passage on the immediate blessedness of be-lievers after death:—"Absent from the body, they are present with the Lord. The doleful chievers after death:—"Absent from the body, they are present with the Lord. The doleful echo of their last groan is not expired on earth, when heaven begins to echo the first notes of their new and everlasting song. While trembling and weeping relatives are yet in doubt whether the struggle be all over, attending angels are winging their flight to Paradise with the emancipated spirit; and long before the coldness of death has spread over the body, that spirit has begun to glow with the warmth of immortality and the ecstasies of the beatific vision in glory." The discourse contains a brief notice of the life and writings of Mr. Philip, showing that he was a useful and honoured servant of Christ, who lived not in vain. Christ, who lived not in vain.

It is a fitting tribute to his memory, and is gracefully dedicated, by his successor, to the widow and the church over which Mr. Philip presided for thirty-one years.

CHRISTIAN MISSIONS IN INDIA. On the State and Prospects of Christian Missions in India, and the Duty of the Churches at the present Crisis of our Indian Affairs. By the Rev. R. C. MATHER, M.A.

THIS SIXPENDY PAMPHLET IS from the pen of ae of our most devoted and able Missionaries in Northern India. It is well worthy of being reed and circulated by the friends of Christian missions. Mr. Mather has laboured in the service of the London Missionary Society for about a quarter of a century, and is a man of VOL. XXXVI.

great experience, extensive information, and sound judgment. We are sure that a work from his pen, could he find time to write it, on the state and prospects of missions in Northern India would be most valuable, and would merit and receive a wide circulation.

A FAITHFUL SERVANT: HIS LABOUR AND REST.

Being the Funeral Sermon, Memorial Sketch, Being the Funeral Sermon, Memorial Sketch, and Extracts from the Correspondence of the late Mr. George Wilson, for nearly nineteen years a Deacon of the Church assembling in Craven Chapel, London. By the Rev. Juhn

London : Judd and Glass.

This is a worthy tribute to the memory of one who was faithful in Israel, and who feared God above many. Mr. Wilson was a connecting link between the past and the present generation, and must have been well known to many of our readers for his disinterested and self-denying zeal in the service of Christ. May many be readed up who shall early their May many be raised up who shall serve their generation as he served his!

This funeral sermon and memorial sketch of him, as well as the extracts from his correspondence, we have perused with great satisfaction. The little work containing them is well adapted for circulation, and will be read with interest far beyond the circle in which Mr. Wilson was known.

REVIVAL OF RELIGION: WHAT IT IS, AND HOW TO BE OBTAINED AND MANIFESTED. By Jo Brown, D.D., Edinburgh. Third Edition.

London: Hamilton, Adams, and Co.

contents of this little volume were originally published more than eighteen years ago, under the title, "Means and Manifestoriginally published more than eighteen years ago, under the title, "Means and Manifest-ations of a genuine Revival of Religion." Two impressions were soon disposed of. It is a most valuable treatise, brief, scriptural, and judicious. We are glad to see it republished. and hope it may obtain a wide circulation. We recommend the perusal of it to all who are interested in the revival of religion.

EXHORTATION TO CHRISTIAN RABNEST EXHORTATION TO CHRIS Unity. By the Chief of Sinners. London: Partridge and Co.

THE intention of the author of this work is doubtless excellent. Its publication, however, clearly shows that a good man is not always a judicious man. We marvel that the writer judicious man. We marvel that the writer could give circulation to such specimens of profane swearing as we find in the notes at pp. 321 and 323. He surely forgot, when he inserted them, the Apostle's exhortation in Ephesians iv. 20.

LEAVES FROM A MINISTR'S PORTFOLIO. By the Rev. D. FRANKR, A.M., Minister of the Free Church, Montreal.

London: James Nisbet and Co.

conviction of the world -The Divine education

conviction or the world—The Divine education of the church—A world in season to the weary," &c. &c.

The book is written with great taste and judgment, and is well fitted for the purpose for which it is designed.

THE EDRN FAMILY; Showing the Loss of our Paradise Home, &c. By JERRHIAN Dodeworth, Minister of the Gospel.

London: Partridge and Co.

Mr. Dodsworth has become well know Ma. Doneworth has become well known in many circles by his former work, intituled, "The Better Land; or, the Christian Emigrant's Guide to Heaven." This volume on "The Eden Family," which is "only another form of expression for the human family," contains chapters on "Our heavenly Father—Our terrestrial abode—Our Eden ancestors—Our desert exile—Our glorious deliverer our terrestrial abode—Our Eden ancestors-Our desert exile—Our glorious delivers-Our gracious comforter—Our wilderness pi grimage—and Our paradise home." We do no always agree with Mr. Dodsworth in sentimen London: James Nisbet and Co.

This little book contains no elaborate exposition or treatise. "I have grouped together (says the author) sundry short papers on religious themes, meditative and illustrative, which may prove suitable reading, as I trust, for a Sabbath afternoon or evening at home." The following are some of these themes:—
"Meditation—The soul asleep—The threefold:
"Meditation—The soul asleep—The threefold:

That has reached, we are told, 15,000 copies.

Chronicle.

THE MEN OF THE MONTH.

OCTOBER.

- 1. James Fordyce, D.D., was a native of Aberdeen, but in his later years minister of Monkwell-street, London; he was a good man, and an accomplished and eloquent preacher. Died 1796, aged 76.
- 3. ROBERT BARCLAY, died 1690, in his forty-third year. Barclay was a Quaker, and became one of the most indefatigable promoters, and one of the most able and courageous defenders, of his principles. His great work is the well-known "Apology for the People called Quakers."
- 4. PETER PAUL VERGERIUS, died 1565. This remarkable man, after being commissioned by two popes to visit Germany on the subject of a general council, became a Protestant. He patiently endured the trials which his adoption of Reformation principles brought upon him, and wrote against the papal system.
- Bishop Horsley was an eminently learned man and a powerful writer, but restricted in his views on some questions, as that of religious liberty, and disposed

- to be violent and overbearing in controversy. He died in 1806, at the age of 73.
- 5. JONATHAN EDWARDS, born 1703. This eminent minister and most able Christian philosopher and divine died of the small pox, in his 55th year.
- Dr. Andrew Kippis, a learned dissenting minister and writer of the last century, chiefly remembered for his edition of the "Biographia Britannica," died 1795, aged 70.
- 6. W. Worthington, D.D., a divine of the Church of England, a good man and a copious author, but whose writings are now but little known, died 1778, aged 75.
- 7. Dr. Thomas Reid, the celebrated moral philosopher, died 1796, at the advanced age of 86.
- 9. BISHOP GROSSETESTE, OF GREAT-HEAD, a learned prelate, and a great name in the history of the English Church, for the resistance offered by him to papal abuses. He died in the year 1253, aged 78.

- 9. JUSTUS JONAS, a pious, useful, and much-honoured member of that noble body of men to whom, under God, we owe the Reformation; died 1554.
- 10. Dr. David Russell, born 1779. He was a distinguished, able, and very successful minister of the gospel at Dundee. He died in 1848.
- 11. S. CLARRE, born 1675, at Norwich, and one of the most eminent divines of his age. He died in 1729.
- 12. Thomas Stapleton, professor at Louvain, and an Englishman, but a bitter controversialist and enemy of the Reformation, died 1698.
- DAVID SIMPSON, author of the well-known "Plea for Religion," and a useful minister of the English Church, born 1745. He died in 1799.
- HUGH MILLER, the distinguished Scottish geologist, born 1802.
- 13. Francis Junius, the reformer, was a native of France, but spent much of his time in Belgium and Germany, died 1602, aged 57. Junius was a learned man, and his literary labours were of great importance.
- 15. Oswald Myconius, one of the Reformers, and professor of theology at Basle, died 1552, aged 64.
- 16. NICHOLAS RIDLEY, Bishop of London; Hugh Latimer, Bishop of Worcester; martyrs, 1555.
- HENRY MARTYN, the famous Christian missionary to the East, died 1812, at Tocat, before he had completed his 32nd year. This highly honoured, godly, and learned young man was born at Truro, in 1781.
- 17. Andreas Osiandes, one of the Reformers, died 1552, aged 54.
- CASPAR HEDIO, another of the German Reformers, died the same day of the same year.
- George, Prince of Anhalt, the friend of the Reformers, and their helper, died 1563, aged 47.
- 18. MATTHEW HENRY, celebrated dissenting minister and theologian, author of the popular commentary, born 1662. He died in June, 1714.
- 19. James Arminius, from whom the Arminians derive their name; a native of Holland, died 1609. Arminius was a

- man of learning and ability, and, while professor at Leyden, attracted great attention by his opposition to Calvinism.
- 19. H. K. WHITE, the poet, died 1806, in his 22nd year.
- 25. DAVID BOOUR, died 1825. This excellent and useful man will be long remembered for his many labours as a professor, a minister, a writer, and the friend of missions.
- 26. ALFRED, King of England, died in the year 900. His writings were chiefly free translations out of Latin into Anglo-Saxon.
- RICHARD HOOKER, author of the great work on "Ecclesiastical Polity," which has been the bulwark and the pride of the Church of England for many years, died 1600, aged 67.
- 27. B. GROSVENOR, D.D., died 1758, at the age of 83. In his day, Dr. Grosvenor was popular both as a preacher and as a writer, and his works ought not to be neglected.
- Dean Kirwan, died 1805. This remarkable man enjoyed wonderful popularity as a preacher, and the effect of his sermons was sometimes amazing. He was originally a Romanist, but joined the Church of England. At his death, his age was 51.
- 28. Errors. The witty, learned, and half-decided, but often useful Errors was born at Rotterdam, in 1467. He exercised great influence in his day throughout Europe, and some of his works are even now really valuable. His edition of the Greek Testament was the first ever published.
- 29. EDMUND CALAMY, the first of the name, an able and influential minister, and distinguished by great excellence of character, died 1666, at the age of 66.
- WILLIAM WOLLASTON, an eminently learned man, and author of "The Religion of Nature Delineated," a work of mischievous character, and at one time much read; died 1724, at the age of 65.
- 30. Aug. Marloratus, a celebrated Protestant minister, and author of "Commentaries upon the Scriptures," was put to death by hanging, at Rouen, in 1562, aged 56.

Dome.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

Halifax, on Monday, October the 18th, large nor wealthy. The circumstances and three following days. The attendance, under which this object has been accomit is expected, will be large, and we have plished are of so gratifying a character, no doubt but that the sessions will be that it has appeared desirable they should interesting and profitable. We underbe preserved, as a means of guiding and stand that the arrangements made by stimulating others to attempt the remothe Committee in London, and by the val of similar burdens. The following local Committee in Halifax, are nearly statement furnishes a striking illustracomplete. The following is the order of i tion of the power of unity, perseverance, the public evening services. On Monday evening a devotional meeting will be held in Halifax, and similar meetings in three of the surrounding towns will likewise take place, at each of which an address will be given. On Tuesday evening a meeting on behalf of British Missions and chapel extension will be held; and on Wednesday evening, a meeting for the advocacy of Congregational principles. The sermon to the Union will be preached by the Rev. S. Martin, of Westminster; and a lecture by the Rev. G. W. Conder, of Leeds, will ; be delivered to working-men. The attention of the assembly will be directed, on Tuesday, to the formation of a fund will be occupied by considering the state of validing in the state of v of religion in our churches; and on Thursday the Rev. Dr. Halley will read | of God if allowed to remain, I called our a paper on Oliver Heywood and the few friends together, on the last Thursday early Nonconformity of Yorkshire.

Pastors and delegates attending the meetings are requested to send their name and address, without delay, to the Rev. C. S. Sturrock, B. A., Halifax; or the Rev. G. Smith, Congregational Library, Blomfield Street, London.

HORNSEY.

To the Editor of the Evangelical Magazine. DEAR SIR,—The religious interest at Hornsey, to which the following letter refers, is of recent origin. When the Rev. J. Corbin became the pastor, about

the new chapel of £2,133. This heavy incumbrance he has succeeded in remov-THE Autumnal Meeting will be held in ing, though the congregation is neither and prayer.

I am, dear Sir, yours, &c. CHARLES GILBERT.

Erith, Aug. 27th, 1858.

Hornsey, June 22nd, 1858.

MY DEAR SIE-As you have been pleased repeatedly to express a wish that I would write out a brief account of the means adopted for the removal of the debt from our chapel, in the hope that it might be useful in stimulating others, I will now, in few words, tell you how we proceeded.

Our debt was more than £2,000. This was a heavy burden to be borne by an , infant cause. But, hard as it was to best it must impede the progress of the cause in November, and told them what I wished. God made them willing-hearted, and, with their usual promptness, they generously entered into my plan. I simply said to them, "Brethren, this debt will cripple us, unless we cripple it: we must crush it. It will be a great effort for so few of us to undertake, but, if each will do his best, I believe it can be done. A few sacrifices, a little self-denial, and a good deal of hard work, together with God's blessing, will do the thing; and, if you say yes to it, we will resolve tonight that the last penny shall be raised two years since, there was a debt upon by the 30th day of next June." The brethren said "yea," and we went to work.

Our plan was, that each should make himself responsible for a given sum, with the understanding that he was to get it or give it. We resolved on meeting once s-month, to pay in our instalments; and I regularly issued a monthly invitation to the little band to come to my house on the last Thursday evening of the month, where tea and coffee were ready at seven o'clock.

The number who thus united was never more than ten, although the whole of the little congregation, when appealed to, came forward and did their part: and, in order that all might feel interested in the movement, we said to the children of the congregation, "The pulpit cost £30—you shall pay for that;" and to the servants of our several families we said, "If you like, you may raise £20 to pay for the lamps of the temple, &c." Both parties entered warmly into the proposal, and both raised the sums allotted to them.

We did not wait until we had got the whole, before we began to pay off our debts, but at each monthly meeting the treasurer was instructed to pay the next morning the sum which had been handed in, and to bring a receipt for it at the next neeting; so that we began at once really to liquidate the debt, and to stop the accumulation of interest.

The sums paid in at the monthly meetings, from December to May, were as follow:-December 18th, £145; January 29th, £230 13s. 9d.; February 26th, £270; March 26th, £168 18s. 6d.; April 30th, £233 10s. 3d.; May 28th, £170 4s. 4d.

We had thus, in seven months from the beginning, raised more than £1,200; and the kind and generous response of the London Chapel Building Society had furnished us with a guarantee of £250 more. But, even with that sum secured, we had nearly £600 more to get, and only ene month left to get it in.

I now proposed that our meetings should be weekly instead of monthly; and every Thursday in June we met. The payments at these weekly meetings were mittee of the London Chapel Building so follow:-June 4th, £145 14s. 6d.; Society, for the immediate and liberal

June 11th, £25 17s.; June 18th, £82 6s.; June 25th, £122 4s. 6d. Thus we had got £376 by the 25th of the month, but more than £200 remained, and only five days to get it in.

I then said, "We must now meet daily instead of weekly," and we did so. By the evening of the 29th, £138 11s. 8id. had been procured; but more than £70 was still wanting, and only one day left to get it in. The 30th day dawned; we met in the evening; the last £10 note was laid on the table, and we all stood up, and with grateful hearts joined in singing, "Praise God from whom all blessings flow."

In this brief space, we had now raised £2,054 16s. $0 \neq d$., and we flattered ourselves that our work was done. Under this conviction, we resolved on having thanksgiving services at the end of July. Wednesday, the 29th, was the day appointed for a sermon in the morning, and public meeting in the evening. Just before the last week came, we learned, to our regret, that by some miscalculation a supposed balance in the banker's hand was not forthcoming, and that nearly £80 more was still wanted to set us free. I summoned the little faithful band to meet on Monday evening, the 27th, and in less than half-an-hour, £78 10s. 11d. was paid down, making the whole sum raised £2,133 6s. 114d.

We met on the following Wednesday; a large number of our friends who had kindly helped us met with us, and a most joyous day we had.

So far as instrumentality is concerned, I attribute our success to three things :-1. Division of labour. We tried to get all classes interested in the movement. 2. Frequent meetings. These tended to keep every one up to the mark. 3. A fixed time. Every one knew that by the 30th of June the thing must be done, and thus, by our own law, we compelled ourselves to do battle with sloth and procrastination.

We first of all, and most devoutly, thank our God for the success of the movement. We next thank the comresponse they made to our appeal. And then we thank all our friends who so kindly and willingly helped us in our work. No terms that I can employ can adequately express my admiration of the spirit, liberality, zeal, labour, and constancy of the little band who did the principal part of the giving and collecting. I felt it to be a great privilege to be permitted to number such men among my friends, and I think I may say for them and myself, that the pleasure we felt in our frequent meetings and united action was an ample compensation for our toil.

I remain, my dear Sir,

Most truly yours,

JOHN CORBIN.

The Rev. C. Gilbert.

PUNERAL OF THE REV. WALTER SCOTT.

THE remains of the late Principal and Theological Professor at Airedale College were interred on Saturday, September 18th, in a vault in the Bradford Cemetery, at Undercliffe. The funeral procession, consisting of ministers of religion of different denominations, deacons of the church, and other gentlemen, walking two abreast, followed by the hearse and four mourning coaches, left the late residence of the deceased shortly after eleven o'clock in the morning, and arrived at the College chapel, formerly the scene of Mr. Scott's ministerial labours, at about twelve. Many members of the congregation had previously assembled in the chapel, to pay a last tribute of respect to the memory of their late venerated pastor. The coffin having been conveyed into the chapel and placed on a bier, the Rev. William Thomas, the successor of Mr. Scott in the ministry, commenced the burial service by giving out the hymn beginning-

"Hear what the voice from Heaven proclaims, For all the pions dead."

He afterwards read suitable portions of Scripture, and engaged in prayer. The Rev. J. G. Miall then ascended the pulpit, which was hung with black cloth, in token of mourning, and delivered a deeply interesting and impressive discourse, in

which he set before the congregation the more public character of Mr. Scott as a minister of the gospel, and the position which he occupied in the Church of Christ.

At the conclusion of the address in the chapel the last verse of Hymn 55, book ii, was sung, and the procession was then re-formed, for the purpose of proceeding to the cemetery. The mournful train was headed by the Rev. Dr. Acworth, president of Horton College, and the Rev. J. A. Savage, secretary to the Airedals College Committee. Upwards of ninety gentlemen walked in the procession.

The funeral cortege reached the cemetery shortly before two o'clock, and the service was resumed at the grave by the Rev. H. B. Creak, of Airedale College, who delivered an address, in which he dwelt upon those more private characteristics which marked Mr. Scott's demosnour, and which, he said, stood before us as the bright example of one who loved and served the Lord Jesus Christ. The Rev. Dr. Acworth afterwards offered up a solemn prayer, at the conclusion of which the body was lowered into the tomb which had been prepared for its reception. The Rev. Thomas Scales, in the course of a brief and affecting address over the grave, spoke of the late Mr. Scott as a personal friend of fifty years at least, and bore testimony to the many excellences of the beloved and venerated man. The Rev. Mr. Savage then pronounced the benediction, and the solemn and interesting service and funcral scene ended.

NEW CONGREGATIONAL CHURCH, BIRKENHEAD.

In the summer of 1855, a few families residing in Birkenhead and the contiguous villages of Oxton and Claughton, feeling the want of a new Congregational place of worship, hired a chapel belonging to the Association Methodists, and a few months afterwards, invited the Rev. F. S. Williams, of New College, to be their pastor. An excellent freehold site of 1800 square yards of land was then procured at the junction of four roads;

contracts were entered into for the erection of the new church, in the Gothic style of architecture; and the new edifice was opened for public worship on the 22nd of June last, when sermons were preached, in the morning by the Rev. Dr. Raffles, and in the evening, by the Rev. John Stoughton. The church is built of white Stourton stone.

A lecture or school-room is provided beneath the church, 42 feet by 40, and 13 feet high. As this room is well raised out of the ground, the whole body of the building is proportionally elevated. The heating apparatus and various other offices are here arranged.

The cost of the entire building, which is quite an ornament to the locality, will be about £5000. The architect is Mr. W. Cole, of Birkenhead, to whom great credit is due for designing a beautiful and imposing structure externally, with one which has also the efficiency of the best of our Nonconformist sanctuaries within.

TRINITY INDEPENDENT CHAPEL, CARDIFF. SERVICES were held in this place on Wednesday, the 25th August, in connexion with the ordination of the Rev. Norman Glass, formerly of the Western College, Plymouth. The Rev. Thomas Gillman read the Scriptures, and offered the introductory prayer. The Rev. R. C. Verrall, B.A., delivered a discourse on the Nature of a Christian Church. The Rev. John Pyer asked the usual questions, and offered the ordination-prayer; the Rev. Dr. Alliott, President of Cheshunt College, delivered the charge; and the Rev. Alfred Tilly concluded with prayer. In the evening a discourse was delivered to the people, by the Rev. John Pyer. The attendance at both the services was good; and their influence, we trust, will long be remembered by those who were privileged to attend them.

UPPINGHAM, RUTLANDSHIRE.

On Thursday, September 2nd, the church and congregation, joined by a large number of friends from the surrounding neighbourhood, assembled in the Independent Chapel, Uppingham, to

celebrate the Jubilee of the Rev. J. Green, in the completion of his fiftieth year as their endeared minister and pastor, by presenting him with a generous and substantial testimonial, consisting of a purse with £185, which, while representing the attachment of friends, illustrates the estimation in which a life of unblemished reputation is held. half-past two, a large concourse of friends having assembled, the Rev. Thomas Toller took the chair, supported by the Revs. Messrs. McAll, Jenkinson, Fairfax, Bullock, Bendall, Hardwick, Salisbury, Pirie, Symmonds, Gammidge, and others. Letters from the Revs. J. A. James, Professor Charlton, B. McAll, Robjohns, &c., expressive of their deep sympathy and interest in the occasion, were read. Mr. J. Langley, on behalf of the Sunday-school, presented to Mr. Green, with an appropriate address, a beautiful silver watch. The aged and beloved pastor acknowledged the kindness and generosity of his flock and friends in an affectionate and feeling address relating briefly the circumstances of his coming amongst them, the early history of the church; and appropriately referring to the fact, that, during the whole period of his pastorate, the harmony and union of the church had been unbroken; and concluded by invoking the Divine blessing abundantly to rest upon them.

LITTLE DEAN, GLOUCESTERSHIRE.

THE Rev. G. Applegate, of Ebbwvale, has accepted the unanimous invitation of the Independent Church in this place to become its pastor, and commenced his stated labours on the last Sabbath in September.

PONDER'S-END, MIDDLESEX.

The re-opening of this ancient place of worship took place on Sabbath-day, August 22, when three sermons were preached by the Rev. Charles Brake, the Rev. W. Culverwell, and the Rev. John Corbin. On the following Wednesday, a public meeting was held in the infant school-room, which was crowded; after which service was held in the chapel, the Rev. Paxton Hood being the pressner.

Before the sermon, Mr. Abbiss, one of borough, from Zech. vi. 13. The prelimithe deacons, announced the cheering fact that the entire debt had been discharged.

W. Lothian, minister of the place; and

LLANDOVERY, CARRMARTHENSHIRE.

THE Quarterly Meeting of the Independent churches of this county was held at Salem Chapel, Llandovery, on Monday and Tuesday, the 9th and 10th of August; it being also a recognition-meeting in connexion with the settlement of the Rev. John Griffiths, late of Solon, Pembrokeshire, as pastor of the church assembling in the above chapel. There were about forty ministers present. On the first day, at 3 p.m., there was a conference of ministers. At 7, there were public services in various chapels. On Tuesday morning, at 7, the Rev. Mr. Williams commenced the service, and Revs. R. Rees and Daniel Jones preached. At 10, the Rev. E. Jones aread a portion of Scripture and offered prayer, and the Rev. S. Evans delivered a discourse on the Design of the Christian Ministry. The Rev. J. Davies asked the usual questions. The Rev. Mr. Davies

Rev. D. Williams addressed the church. BROWNHILLS, STAFFORDSHIRE.

offered the recognition-prayer, and the

On the 30th of August last a large company assembled in a tent before the old Independent Chapel, which was the first place of worship erected at Brownhills. Preliminary services were conducted in the tent by the Rev. G. B. Scott, of Lichfield; after which the friends proceeded to the site of the new chapel, when the foundation-stone was laid by the venerable John Hammond, of Handsworth, who was one of the earliest gospel labourers in that mining district sixty years ago. Prayer having been offered by the pastor, the Rev. D. Griffiths, the Rev. J. Hammond pronounced the bene-The weather was favourable, the accommodations excellent, and the spirit which prevailed "a token for good."

REDCAR, YORKSHIRE.

THE new Congregational Chapel at piece, &c., Redcar, Yorkshire, was opened for Divine worship on F. day, the 20th of August. At 2 o'clock p. m. a sermon was preached by the Rev. Robert Balgarnie, of Scar-

nary service was conducted by the Rev. W. Lothian, minister of the place; and the Rev. H. Howard, of Thirsk, concluded with prayer. At half-past 6 p.m. there was a public meeting in the chapel, John Crossley, Esq., of Halifax, in the chair, when addresses were delivered by the Revs. Messrs. Potter, Pridie, Balgarnie, and Lothian. The chairman stated that the entire cost of the building, including ground, was about £1400, of which upwards of £900 had already been obtained. On the Lord's-day following two sermons were preached, that in the morning by the Rev. James Pridie, from Isaiah xxv. 6, and that in the evening by the Rev. J. C. Potter, from John i. 46. May this new and beautiful sanctuary prove a blessing not only to the resident inhabitants, but to the numerous strangers who resort annually to this fashionable watering-place!

DERBY.

THE Rev. H. Tarrant was recognised as pastor of the Independent Church, Victoria-street, Derby, on Tuesday, August 17th, 1858. The service, which commenced at half-past six in the evening, was numerously attended, and a number of county ministers were present. After singing and prayer, Mr. Hipworth read the account of the Rev. H. Tarrant's invitation to the pastorate; and the Rev. H. Tarrant stated the motives which induced him to accept the invitation of the church. The Rev. H. Ollard offered the recognition prayer, and the Rev. W. S. Edwards delivered the charge to the pastor. On the following sabbath, the Rev. Mr. Miall, of Leicester, preached to the church and congregation.

MIDDLESBOROUGH.

THE friends of the Rev. H. P. Bowen recently met him in the Odd Fellows' Hall, Middlesborough, for the purpose of presenting him with a handsome time piece, &c., as a testimonial of respect, previous to his departure for London, and as an expression of their affectionate and prayerful regard for his future usefulness and welfare.

THE

Missionary Magazine

AND

CHRONICLE.

F PEACE BETWEEN GREAT BRITAIN AND CHINA.

gs of wonder and thankfulness we are permitted to record the of hostilities with China, and the conclusion of a Treaty future relations, and regulating our intercourse with that e. The terms of this Treaty, which will be found substantially ned letter of Dr. Hobson, far exceed the expectations both of id of Christians, and, if faithfully carried out by the several ested, they cannot fail, under the smiles of Divine Providence, most important advantages to China and the entire civilized ore-eminently to the Church of Christ. To some of these esults, in connection with the cause of Missions, our laborious Iuirhead in his letter refers, while he founds on them the s of the Chinese Mission and the urgent need of a large reof Missionaries.

ends of the London Missionary Society this wonderful accomtheir largest hopes in the free admission of Christian Evangee vast provinces of China, cannot be regarded without feelings, no less than delight. For more than half a century our ts have been labouring in faith and hope for the salvation of s millions, and many of their number have laid down their lives nee that the time to favour her, yea, the set time, would come ir prayer is answered, and their expectation more than realized irches of Christ affiliated with the Society, and with all Progelical Societies through Christendom, prove faithful to the which now devolves on them in sending forth a numerous aful Evangelists to enter the wide and effectual door which ned into the land of Sinim.

e Shanghae, 13th July ult., Dr. Hobson writes:-

ed in being able to inform egotiations at Teen-tsin have a peaceful and satisfactory iglish treaty, which is the most complete of the four signed and accredited by the is now in the hands of the 71.

Hon. F. Bruce, brother to Lord Elgin, who leaves with it to morrow, per Overland Mail. The French and the American treaties are conveyed home by the same opportunity. Lord Elgin and his suite arrived here yesterday, and after coaling, will proceed in a few days to Japan, where His Excellency expects

home, if not prevented doing so by the serious troubles at Canton. The numerous articles of the treaty, said to be upwards of forty in number, have not yet been publicly made known, but of this we are certain, they contain conditions very favourable to the development of Christianity and foreign commerce, and that hostilities are at an end with the Court and country of China (Canton

alone excepted), which is cause for devout

to remain but a short time, and then return

thankfulness to God. "If the ulterior resort of proceeding to Peking with an armed force had taken effect, we know not how serious the consequences would have been, or when they would have been brought to an end. It is clearly seen and felt, that what has been effected, has arisen from intense fear of the allied forces attacking Peking after they had destroyed and overcome all opposition at the mouth of the Pi ho River. Everything that has been granted has been with an unwilling and forced surrender of demanded privileges. The working out, therefore, of the treaty stipulations, will be a work of time and difficulty. It will be comparatively easy in parts of the country like this, for instance, where the people and Native authorities are loth to meddle or afraid of interfering with foreigners. In Canton and other places, where there is a strong anti-English feeling, the treaty will be in many respects like the

"The publication of the treaty in England will not probably give unmixed satisfaction, but to commerce it will surely prove in time a great boon, and increased facilities will be gradually afforded for the wide diffusion of the blessed Gospel.

former one, a dead letter.

"I have no idea myself that the Native authorities or the people will be a whit more favourable in their hearts to Christianity than before; but according to the treaty every reasonable legal barrier is removed, which is a great point gained. The success of the Missionary will, humanly speaking, much depend on his own prudence, forethought, adaptation, and zeal. The chief points of the treaty, I had been privately informed by a friend, are these, which can be relied upon as true in the main:—

- "1. Opening up of the country to merchants and Missionaries on the system of passports.
 - "2. Toleration of Christianity.
- "3. Improvement and revision of the tariff.
- "1. Opening of five more ports for trade, Hae nam, Formoza, Twa taon (near Amor), and two ports in Shan tung, above this.
- "5. Indemnification for losses at Canton and some of the expenses of the war, to amount to 4,000,000 dollars.
 - " 6. A resident minister at Peking.
- "7. The Yang taze River can be visited for purposes of trade up to certain limits, not above Nanking, while in possession of the rebels.
- "The opium trade is left where it was; no united action could be taken upon it. It is not legalized, as has been generally reported.
- "Farther particulars I am not able to give you, but I thought it proper to inform you of the above by the earliest opportunity, and I am sure the announcement of peace being restored, and many advantages gained favourable to religion and civilization, will afford to you and the Directors of our Society great satisfaction. I am not so sanguine some seem to be of great and sudden changes being brought about by this new and important treaty; the changes will be sure but gradual, and the result of persevering and well directed efforts, whether by the Missionary, traveller, or merchant."

The Rev. William Muirhead, under date Shanghae, 18th July, proceeds to observe:—

"Your attention," observes Mr. M., "has of late been much directed to India, and I am delighted to hear of the resolution of our Directors in regard to that country. The time, however, seems to have arrived when still more urgent appeals, if possible, must be made in behalf of China. Lerd Elgin has just returned from the North, having concluded a new treaty with the Government of this country, the terms of

presented as being altogether of enlarged Missionary enterparticulars thereof have not ed, as it is necessary that the first be ratified at home. As er, is known of its character, arches of Christ may well be their duty and obligation in the

nmercial point of view, there eat extension of privilege, but compared with the increased t have been granted to Misur. It has been agreed that be allowed to travel far and lischarge of their work, and to e different towns and cities in without let or hindrance. They the Gospel in the most open anner, and in all directions far Instead of being molested or eretofore, they are to be recogtruled.

true character, and protected It will require time and exore the full privileges of the nent can be obtained; but such I to be one of its provisions, ground of rejoicing. Hitherto a comparatively wide scope for but it was always in the way of nd this was pretty well known people. We ask, indeed, no lege from the Chinese Governnple permission to proclaim the ospel, and as this is seemingly 13, our happiness is great.

riew of what is before us, the tiously occurs, what is to be Church at home for the spiritual is great land? I am persuaded e numbers of young, energetic, n men who, if they knew the ements of the case, the encou-Missionary labour, and the

needful for eminent usefulness

ry, would be induced to devote o the work. The thing which itly wanted is preaching. There such difficulty in the Chinese has been long supposed. Men bility can readily acquire a sufulary to preach freely and ind as all classes of society are to

be met with, no one need be intimidated by the fear of the whole nation being composed of distinguished and learned scholars. respect of numbers and the character of our audiences, for the most part the language of Scripture is appropriate: 'To the poor the Gospel is preached;' 'The common people heard him gladly;' and adaptation to this class is specially required on the part of the most useful Missionary. Books have been prepared to a large extent, and will continue to be from time to time; but that is only the very occasional work of a few, and not to be compared in importance to the single duty of preaching the Gospel in the towns, villages, cities, and provinces of this vast empire. It is to be hoped that, through the Divine blessing, churches will be planted in different places, over which Native pastors will be ordained, while the European Missionary will more particularly occupy himself with doing the work of an evangelist. What we now want is men who will give themselves to the work of preaching the Gospel. Every possible inducement might be offered to young men in good health, of active disposition, warm-hearted piety, and self-denying, laborious habits. The climate, the scenery, the country, as a whole, presents all possible varieties, and is far superior to many other parts of the world to which the servants of Christ have been largely sent. If we consider the immensity of the population, their ignorance, superstitions, and spiritual wretchedness, the wide and effectual door which is about to be thrown open, the readiness of the people to listen to instruction, and the manifest indications of Providence in the present movement, it seems that the call to personal consecration on the part of ministerial students and others is urgent in the extreme. As yet there is no general awakening, it is true; but good has been done, and there are not a few native agents who will form valuable auxiliaries in the work of the Lord. Men, animated by the love of Christ, burning with compassion for souls, and to whom, from practical experience, the great truths of the Gospel are precious, combined with other obvious and necessary characteristics, will find unparalleled scope for their exertions among the thousand myriads around. In the cities and towns, among the hills and valleys in the interior, by the river and on the land, there are multitudes to be met with, all ignorant of the word of life, perishing for lack of that knowledge which alone can save from everlasting woe, and to whom, in the providence of God, and for the first time in the history of Protestant Missions, access is now being granted. Oh! will

none—will not many offer themselves to this glorious work, and in the hour of solitude at the throne of grace, and by the public dedication of themselves, say, 'Here are we, Lord, send us.'

"I hope to write you more fully by the next mail, believing the subject to be one of deep interest to the Directors, as it is to us."

MISSIONARY OPERATIONS IN CHINA.

WHILE the interior of this vast Empire has been distracted by a sanguinary contest, threatening the subversion of the ruling dynasty, and its outworks have been exposed to the assaults of the allied foreign powers arrayed against her, the Missionaries occupying some of the principal stations have continued to prosecute their peaceful labours without disturbance or alarm, and even to extend their journeys far into the interior.

Our first extract is from the pen of the Rev. Griffith John, of the Shanghae Mission, who entered upon the work in the autumn of 1855. Under date 15th June ult., Mr. J. writes:—

"The past half year has been to me a time of much pure enjoyment as well as constant employment in active Missionary work. The first three of the six mouths were devoted almost exclusively to itinerating, during which period a large number of cities, towns, and villages were visited. The ease with which Missionary excursions may be made in this part of China, and preaching carried on, even in the very busiest thoroughfares of our most populous cities, is truly surprising. Some months ago, a brother Missionary and myself visited Kiahing and Kia-shan, two large cities in the Ohe-keang province, and about one hundred miles from Shanghae. We thought that short discourses, embracing a simple enunciation of Gospel truth, and an earnest, affectionate appeal to the consciences of our hearers, delivered as often as possible, would be better than long sermons delivered twice or thrice n the course of the day. We commenced each day with the early morning, and kept on preaching simultaneously till the late evening, to crowds of people in all the busy and narrow streets, without the least interruption, or expression of ill-will on the part of the citizens. After spending seven days at these two places, we left pretty well satisfied that there was hardly a street or corner which had not been converted into a temporary pulpit, and that the glad tidings of salvation had been preached to thousands of perishing men for the first time. This is only a specimen of what may be and is done by Protestant Missionaries in the town and cities around Shanghae. It is very pleasing and cheering to see multitudes coming to listen to our preaching wherever we go. Among our hearers there are some who seem touched and interested; the majority, however, treat the message with indifference and contempt. But I have observed that in China, as elsewhere, the poor are the most susceptible of impression. The more I have to do with the people, the more profoundly convinced I become of the absurdity of the old standing idea, that China must be worked upon from above, and that here we must commence with the wise, the rich, and the noble, and descend from thence to the lower classes. Besides the apriori imprebability of this, I believe that the experience of Missionaries in China - both Roman Catholic and Protestant-goes to show the the land of Sinim is no exception to

neral rule. These are the words of an old men Catholic Missionary: - 'In short, although amongst the Christians that are in China, we reckon no more princes and ministers of state since the last persecution of Father Adam Shool, yet for all that we baptize every year mandarins, doctors, and other persons of quality; yet it is true that the common people make up the greatest number: Non multi potentes, non multi nobiles. And it is no news to own that the poor have always been the elect portion and precious inheritance of Jesus Christ in the Church.' Long since, however, even their mandarina and doctors have fallen away; and it is a well-known fact, that at present their converts are almost entirely among the poorest and most illiterate of the people. If we would convert Chins, we must begin with the common people, and devote our energies principally to their enlightenment.

"Connected with this is another false impression, namely, that none but men of high mental endowments and profound erudition will do as Missionaries for China. The reason of this misconception, I suppose, is the literary character of the people, and the unconquerable difficulties of the lan-There can be no doubt but that China has her wise men in abundance, and et the acquisition of a profound knowledge of the language is more than a life work to any foreigner; but, on the other hand, exerience has taught me that the path of the Missionary lies chiefly among the illiterate and poor, and that a diligent student of moderate capacities may, within the first two years of his Missionary career, be able to read and explain his Chinese New Testament intelligibly, and speak with sufficient ease and accuracy to convey to the mind of a Chinese audience a full and correct idea of the principal truths of the Gospel. I don't mean to say that a thorough knowledge of the language and literature of the Chinese is unimportant; on the contrary, I maintain, the more profound the better; every Misnery should constantly alm at perfection in this respect. I only assert, that it is by seems essential to long and extensive refelness, and that a man of moderate When may acquire in a comparatively short period a sufficient amount of Chinese to enable him to do a great deal of work. We want here men of action as well as men of thought. We could not dispense with the latter, yet we deem the former equally invaluable. Though the itinerating work is very pleasant in itself, yet it is far from being satisfactory to a Missionary who is seeking for visible, definite, tangible results. Our stay is generally too short to remove false impressions, and to develope the beauties and attractions of our religion. Hence I had made several attempts to rent a house where I might reside with my family.

"After several attempts and disappointments, I at length succeeded in renting a house at Ping-hu, a district city in the province of Ohe-keang, where I have been residing with my family for upwards of two months. Ping-hu is between 80 and 100 miles from Shanghae, and contains upwards of 80,000 inhabitants. One of our number had made an attempt to establish a station there, but on account of the interference of the mandarin, it was broken up soon after. Hitherto we have met no opposition from the officials, and the people seem pleased with our presence rather than otherwise. We open the doors for preaching about 2 P.M., and close them between 5 and 6 o'clock. My native assistant and myself preach alternately, generally speaking to a large and attentive audience. We have not been without some tokens of the Divine blessing and approbation. On my first going there, I established a Bible class, which I hold twice a week; all who seemed to feel an interest in the truth were invited to attend, and in a few days we had a goodly number of catechumens, who were receiving special instructions. Six of my catechumens have received the ordinance of baptism, and are, so far as I can ascertain, walking worthy of their profession. We have several candidates besides, and in a letter just received from my native assistant, he states that the number of inquirers is multiplying. Of the above, two are literary graduates; one is a respectable tradesman and his wife (whose children, also, five in number, have been baptized); one is a shopkeeper, and one is a silk merchant. May these six prove to be only au earnest of a future harvest to be gathered in at Ping-hu. A person has just from Ping-hu. I have a mind to avail myself of his kindness, and divide my time between both places. My object at present is to establish as many stations as possible in the interior, to put native assistants over each, and exercise a kind of general superintendence over the whole. It is gratifying to observe how the country is opening up in consequence of Missionary enterprise. Whether Lord Elgin is going to open up the One country or not is at present uncertain. thing, however, is certain, that if his Lordship is going to do so, he will only carry on a work already commenced by the Missionary, and bring to a speedy conclusion, by the power of arms, that which the Missionary

was gradually accomplishing by the spiritual

power of the Gospel of peace. Only a few years ago, twenty-four hours was the utmost length

been offering me two rooms free of rent at

Simg-kiong-fú, which is only about 100 lee

of the foreigner's tether; his visits were confined to villages and small towns in the immediate vicinity of Shanghae. But now, in consequence of Missionary perseverance and courage, large cities, such as Suches and Hang-chen, are visited openly, and the Western barbarians are permitted to dwell in the very houses of the highly-polished, cultivated celestials. Whilst the English and French cannons were rearing and thusdering within two or three days' journey to the dragon throne, Missionaries were permitted to live in peace and quietness at the distance of 100 miles from Shanghae. The day is about breaking on China, and we are on the eve of more glorious times. The barriers are, we trust, about being swept away, and wide doors flung open. But are the Churches at home prepared to send met out to take possession of the land?"

The Amoy Mission continues to enjoy a large amount of prosperity, and the labours of the Brethren have been rewarded by an addition to the number of converts. Under date 15th June, the Revs. Mesars. Stronach and Lea write:—

"We have again to record the goodness of God towards us, in granting to us and to our families peace and quietness in a time of 'wars and rumours of wars,' and in permitting us the privilege of welcoming additional converts to the Church of Christ under our care. We hope and pray that the war, which has now changed its scene from south to north, will not interfere with the quiet of the intermediate ports, and we could wish that friends at home felt as little apprehension on this subject as we do ourselves. Yet never did China more urgently need the prayers and efforts of British ('hristians than it does at the present time, We know not at what a cost of human life extended intercourse with this country may be won; but the present strife must lead to negotiatious, when, it is to be hoped, that the claims of Christian Missions will not be wholly lost sight of by the plenipotentiaries of England and America. To both of these plenipotentiaries the Amoy Missionaries, as a body, have addressed letters, bringing before their Excellencies various subjects of importance in connection with Christian Missions in China. Still, our chief dependence must be on the prayers and sympathies of Christians at home. In spite of treaties or the want of them, Christianity is making and will make its own way, even in China.

"On the morning of Lord's Day, Jane 13th ult., seven Chinese converts (fire women and two men) were received into the Charch by baptism. Of the five women, the first, Toh Kien Chim, is 80 years of age. Her knowledge of divine truth is not extensive; still, she appears to have an intelligent appreciation of the Gospel plan of salvation, and, confessing her own sinfulness, she relies to Christ as the only Saviour.

"Two of the women (Tiu Tek Chim and Go Ka Vek Chun) reside near the north gate of the city, and have been led to hear the Gospel through the influence of two zealoss female Church members who reside there. They gave satisfactory evidence of true conversion to God.

"Tan Kiau niu" is the wife of a rich. Chinese merchant. Her case presents some nteresting features. She first Jospel about four years ago, at for Chinese females, then held school-rooms. Since that time equently attended our services. husband's shop was consumed hich burnt down many houses in r since, she seems to have given at heed to the truths of the eanswered with great intellible questions put to her prepadmission to Church-fellowship, ood evidence that she had exhe work of the Spirit on her

h, Lim To chim, has attended regularly for two years, and has seen before us as a candidate for Her mind appears thoroughly perceive the excellency of the I the value of a personal interest is female members of the Church sugh confidence in her sincerity, igly received her into Church-

wo young men, the one is named eng, the other, Ti Chai Lo. The rvant to C. P. M. de Grijs, Esq., tutch Consul at this port. The th is only 18 years of age; yet o have savingly experienced the ie Gospel, and professes his desolution to live henceforth as a Christ. He joins the Church Il approbation of his employer, elf a brother disciple.

er youth is but 16 years of age. has been for some time a memhurch. His father was the bedman whom we baptized at his bout two years ago, and who died is afterwards. The son appears desirous of having his father's his God, and of following that r as he followed Christ.

ervice for the administration of these candidates, our principal illed with attentive hearers. Mr. preached the introductory dis-John xiii. 8, and baptized the after each had professed Christ congregation. Mr. Lea then s two young men, who satisfactorily answered the questions put to them thus publicly. Mr. J. Stronach afterwards baptized an infant child belonging to one of the Church-members, and addressed the large assembly, concluding the interesting service with prayer and praise to God.

"The present number of communicants is 182: 57 women and 125 men.

"The various duties of the Mission have been carried on as usual. The schools, Bible classes, and public services are, we trust, all useful in bringing idolaters to Christ. If the success is not so abundant as we desire and pray for, we have still the promise of the Master ever with us, and cannot but expect greater things than these.

"Our Chinese Boys' School still greatly encourages us to persevere in carrying on this department of Missionary efforts. The scholars are making steady progress in learning, and we trust that their knowledge of divine truth is daily increasing.

"The Girls' School also continues in full operation, Miss Stronach and Mr. J. Stronach being assisted in teaching the elder pupils by a daughter and a niece of Mr. J. S. The branches of education mentioned in previous reports are daily taught, and there is every inducement to persevere in this good work.

"During the winter months Mr. Lea has made occasional preaching tours through the large villages and towns upon Amoy Island, as well as upon some districts of the mainland. There is but little to tell with regard to such excursions. A crowd is easily collected, and the people generally hear with apparent interest. The seed is sown beside all waters, and we must wait patiently for the results. The usual plan is to speak at some length on the principal doctrines of the Christian religion, as contrasted with the sins and absurdities of idolatry and the self-righteous morality of Confucianism. After preaching, appeals are more privately and directly made to those among the crowd, who may have listened with greater interest than others, or who may have expressed assent to the truth of the things spoken. Sometimes a portion of Scripture is read and explained. Here, as elsewhere, it is emphatically to the poor 'that the Gospel is preached,' and our preaching would be most

effectual could our hearers read for themselves; for there are but comparatively few readers in the crowds that gather around the itinerant Missionary. Sometimes a scholar will be seen walking to and fro at some distance, evidently listening, and yet apparently ashamed of himself for doing so. If a book is offered to him, he will generally accept it, but it is with an ungracisument that seems to say, he holds in contempt both book and preacher. Indiscriminate distribution of books is worse than unders, and it is frequently necessary to ascertain the ability of the applicant to read before his application for a book is acceded to."

THE LATE MISSIONARY CONFERENCE FOR SOUTHERN INDIA.

In our Number for August, brief allusion was made to the important Missionary Conference held a few months since at Otacamund, on the Neilgherry hills. The full report of the proceedings has not yet been published; but as our Missionary brethren have in their correspondence given prominence to some of the topics brought under discussion, and as these have a direct practical bearing upon our Society's operations in Southern India, and will demand special consideration in making the prospective arrangements for reinforcing the Stations, the views and representations of our brethren merit the deepest attention.

The Rev. James Sewell, of Bangalore, under date 6th July ult., observes:-

" I have for some time past been very desirous to address you on the results of our General Conference at Otacamund in April and May last, but have been quite unable to do so hitherto. The office of secretary to the Conference, involved me in an amount of writing and correspondence much greater than I had anticipated. Two other Missionaries were associated with me during the meetings, but the chief burden must in all such cases rest on one person. I am relieved of the actual publication of the report of our proceedings, as an editorial committee has been appointed of three others besides myself, and they all reside in Madras, where the report will be carried through the press. Having prepared the manuscript, I forward it to the others to revise and print in Madras. I inclosed a prospectus of the report, for which we are collecting subscribers. We feel deeply anxious for its extensive circulation among those who take the lead in all Missionary Societies, whether as Directors or Contributors only, feeling assured that it is eminently fitted to enlighten and cherish the zeal which has been so happily enkindled on behalf of India. It will be from two to three months before the work can be got through the press.

"You will see that we embraced a wider range of subjects than our brethren in Calcutta and Benares, and that upon some of the most important we had two previously prepared papers by Missionaries, who would regard the subjects from different points of view. This, with the historical accounts of the various Missions represented, will give an increased interest to the report.

"We of course occupied a much longer time in our deliberations; but as some of the brethren had to travel very long distances (400 miles), and had no speady means of conveyance, they preferred a conference of twelve or fourteen days, to one of only half that period. We also gained by the means, more opportunities of social intercourse with men we had long known by name; but whom we had never some before Our entire fellowship, whether private, serial or public, was of the happiest and most present

d. The fact of our belonging to hurches and countries seemed to st and enjoyment to our meetings, rought out the various aspects in portant subjects were regarded.

however, that amidst much vavere substantially of one mind on is essential in connection with our k, and all our resolutions were agreed to without protest, except e, where one Missionary recorded t from a part of one of the reso-

ist of the brethren had been preosen and appointed to attend the as the representatives of their surers immediately associated with were prepared not only to state views, but those of their associated iso. From such Missions as those rch in Tinnevelly and Travancore. cans in Madura and Juffna, the on the Western Coast, the Free Scotland in Madras, and one or smaller bodies, this was easily but such an arrangement in conth our Missions, in consequence of l and far separated position of many ras only partially practicable. On however, it is believed that none plutions adopted would have been different, had the entire body of f two hundred Missionaries been et together, instead of only thirtym. This will no doubt give weight :ws expressed in the resolutions, ad, we trust, to the settlement of itions which have hitherto been was one topic of great importance

utions which have hitherto been uted among us.

was one topic of great importance upied much of the attention of rence, and which is of so much interest to our own Society, that I ps be permitted to anticipate the id in the report. It refers to the occupying a large district, by se or two Missionaries only at its wn, with no other Stations of the iety within one or two hundred int. This system was very strongly unanimously disapproved, Partly umstances which could not then

foreseen, and partly from the want

of more correct views on the part of some of our early Missionaries in India, our Society has unhappily fallen into this error to a much greater extent than any other. fortunately too, it is one extremely difficult to correct. Our Coimbatoor, Salem, and Cuddapah Missions, were pointed out as prominent instances, but others might have been added. There was but one opinion in reference to such Stations, that they ought either to be immediately reinforced or transferred to some other Society. It is not meant, however, that these provincial towns should be occupied by four or five Missionaries, as we might occupy the city of Madras, or a place like Bangalore, containing a population three or four times as numerous (with a variety of languages, &c.) as any of them. The idea is, that other Stations in the district, and at moderate distances (say from ten to twenty or thirty miles), should be occupied around the central town, and the whole carried on as one Mission. In many cases, these subordinate Stations would require only a single Missionary, who, being so near his brethren, would be able to hold frequent intercourse with them. Mission in Travancore is a pretty good instance, but that of the Americans at Madura is a much better one.

"This subject is one of great importance at the present time, when all the Societies are aiming at an extension of their Missions in India. Some of these will be obliged to occupy new districts, as their present fields are sufficiently manned. They of course are on the look-out for the most suitable spheres of labour, and as some of them cannot be expected to be very scrupulous as to not intruding into fields already (but yet so feebly) occupied, it is feared that evils which have been already experienced may be multiplied.

"By the partial cultivation of an extensive district, we have prepared the ground for more efficient labourers, but if we do not follow this up we do really furnish an excuse for others coming in to take up the work we are apparently unable to carry on to a successful result. This is felt even by our brethren of the Church Missionary Society, and of the American Board, who are thoroughly friendly. It may be thought that no great harm is likely to be done by the

aries of different Socleties who have so much in common; but experience does not confirm this opinion; it rather refutes it. Besides, no Missionary exactly likes to be the pioneer for those of other churches. We all feel that some importance is to be attached to those things which separate us, as well as to those which unite us. Again, the total results of a Society's labours in a country are likely to be materially diminished in the eye of the church, by allowing the advantages of a partial cultivation to pass into other hands, instead of following it up themselves and reaping its fruits.

united occupation of a district by Mission-

"If, therefore, our Society, on carrying out the extension of their Missions in India, as they are now happily enabled to do, should determine to occupy new fields of labour, and leave their present Missions in the wretchedly feeble state in which many of them have been left for so many years, we are deeply convinced they will commit a most fatal mistake.

"In the occupation of new Stations in the vicinity of older ones we shall greatly increase their efficiency, as well as locate our

new labourers in the most favourable circumstances for successful operations; whereas, in the occupation of new districts, however important in themselves, we shall only gain an increase of weakness. If the Society should be able to accomplish both these objects, we should all of course greatly rejoice; but of this we see no prospect. Our large central Stations are already sufficient. Our difficulty will be to man them efficiently, and to occupy the partially cultivated districts. around them. Our wisdom will be to leave the unoccupied centres and entirely uncultivated districts to those Societies which have less need to strengthen their old fields, and more means available for the occupation of new ones.

"Our earnest hope and prayer is, that He who has so graciously guided and so greatly blessed the Society iu most of its fields of labour, will at this critical juncture specially watch over all its deliberations and proceedings. Having frankly stated our matured convictions, in which we are sustained by the whole body of Missionaries in South India, we must leave the matter in the hands of the Directors."

Other Missionary brethren have referred to the same subject, but we must confine our extracts to the following, from the correspondence of the Rev. W. B. Addis, of Coimbatoor:—

"Having returned from the General Conference of the Missionaries of all the Societics labouring in Southern India, held at Otacamund, Neilgherries (the Leipsig excepted), it is an incumbent duty on me to apprise you of the proceedings of the same, so far as they relate to or affect our Society, and this Station in particular.

"There were seven divisions or sections of the Christian Church, represented by delegates, viz., Church of England two, i. e. Church and Propagation; American two, i. e. American Board and Do. Reformed Dutch; London, Wesleyan, and Bazle (German). This proved to be the most important gathering of the sort ever known in this part of India, and its bearings are likely to prove of more importance to the future operations of the various Missionary Societies, than can at present even be anticipated.

"One of the propositions or resolutions entertained by the Conference was: that so province or district should be considered = occupied (exclusively) by any Society where the capital or principal town only had resident European Missionaries, and unless the whole province was effectually taken up by 4 particular Society, that the same should be considered as open to others without charge of interference, &c. Now this affects some of our most important Stations in South India; for instance, Coimbatoor, Sales, Cuddapah, &c. The Bazle, the American; and Dutch Societies, have each taken an estire district, viz., the Canara, Matlura, and North Arcot; and unless our Society acts in the same manner, none of our Stations will henceforth be free from intrusion, so that the bearings of this resolution are likely to seriously affect the proceedings of our Society in many places and ways in this country.

y Coimbatoor province after f this resolution of the Conrequire nearly or quite a dozen sionaries; for although I and s would be considered as suf-occupation of the head of the Coimbatoor town and its ensubordinate towns of Durale, Curvor, Sathamungalum, mullacotta, Palladum, Kung, &c., &c., should, according the bave a resident Missionary. ollected that this province is iles).

the original purposes and in-· Society, but of course under istances my ground was unow only remains to be seen one, and I confess I see only asible, viz., 'Native Agency superintendence, and the folthe only available plan, viz., after the method advocated ten years ago, and partially ist be at once and for ever that of another kind adopted; incentration of one and the on an allotted district or prolo this effectually in this color four of the largest towns ted, each for the residence of issionary, and the same plans each of these Stations as at head Station, viz., that of centre or head of a given at circuit to be occupied by rs residing at each of the This plan was advocated by

This plan was advocated by ago, as the only one meeting ts of the country. Of course cy would be required to be not nearly to the extent the l of the Conference suggests, is and more would be occutly worked by Native Agents, om would not require more s than a single European.

"Schools—vernacular and elementary—would be required in proportion, and this would prove to be just the sphere and method requisite for the newly organized Society for that purpose in England, and the very sort of superintendence they would require to carry out their plans would be thus provided.

" More advantages and fewer difficulties would attend the plan proposed, than of any other I know of; its chief requirements would be efficient pecuniary means and the proper men to carry out the design, and these are common to all such undertakings. The first expense would be greatest in providing places of residence for each Missionary, Native Teachers, school-rooms, &c., afterwards the salaries of such would of course be requisite. Could not part of these expenses be paid by the Vernacular Christian School Society above mentioned, whose agents in part they would be? I am not aware of any difficulty in finding men to occupy these comparatively isolated Stations: they ought to be forthcoming; speaking from experience, I, my wife and family occupied in the commencement of our work in this country a Station for three years, where the nearest available medical assistance and the common necessaries of civilized life; i. e. bread, &c., were procured at a distance of from forty to forty-five miles, and our good God never allowed us to suffer inconvenience or want. But the engagement for occupying these Stations should be made with the parties intended for them beforehand, and not to be established to be abandoned at the first experience of a small inconvenience, or the longing after European society. Devoted men and women would be required to fill such places, and surely the churches ought to supply such!

"The meeting of the Conference was admirably arranged and conducted, and was one of great harmony and brotherly love."

MADRAS.

EFFECTS OF RELIGIOUS EDUCATION AMONG THE NATIVE YOUTH.

In the English Institution at Blacktown, Madras, the object aimed at is that of giving a sound education, based upon the Word of God; and although the great majority of the youth who seek its advantages desire only to obtain that secular knowledge which may advance their prospects in life, some of their number have become converts to Christianity, and are now preparing to go forth as preachers to their heathen countrymen of that faith which they once hated and sought to destroy.

The Rev. James Duthie, who is associated with the Rev. George Hall in this important work, in a letter dated the 8th May ult., shows the excellent fruits that have resulted, and are likely to result, from a system which makes religion the essential characteristic of the Missionary Institution, as distinguished from the Government School, from which it is entirely excluded.

"While it is our desire to confer upon all who attend the Institution the advantage of obtaining a sound education, both in English and the vernacular, the grand end of all our labours is the conversion of the souls of our pupils to Christ, and, through the blessing of God upon the efforts put forth, a small Church has been formed in the heart of the dense and benighted population of Black Town. The majority of those in Church communion with us have been gathered from among the heathen youths who attend our classes, and for some time past it has been the practice on the Sundays, after the regular service conducted by the Missionaries, for one of them to deliver a short address, prepared beforehand, to their heathen fellow-students. The importance of educational operations in Madras, and other large cities in India, where there is a growing desire for English-where, in fact, the Natives will have English-cannot be overestimated; but one feature of the work, as carried on in Missionary Institutions, invest our operations with peculiar importance, and ought to command the increased sympathy and support of all lovers of the spread of Bible truth among the millions of this great land. As matters are at present in India, where the Word of God is excluded, and positively forbidden to be read in Government schools, by means of the institutions established by Missionary Societies, a class of the community by far the most hopeful is

brought under the influence of the Bible and the Missionary, which, but for such means, could never be effectively reached at all. The great want of India is a well-trained body of native preachers, and we must ever look to the youth around us, so the class from which, under the blessing of God, the most efficient agents are likely to be drawn; and surely no amount of effort ought to be deemed too great to realize so important an end.

"You will be gratified to hear that the senior converts in connexion with our Institution commenced a service in front of the Mission-house in Black Town a short time ago, for the purpose of preaching to their heathen countrymen, and the attendmen upon these occasions has been highly encosraging. A few years ago these young mes were in the degradation of heathenism. Now we see them preaching that Gospel, with the ability which God has given them, which once they most heartily despised. the premises which we occupy here became the property of the London Mission, they were rented by the American Board, and were the residence of Dr. Scudder, one of the American Missionaries, who I understand was accustomed to hold Tamil services for the heathen on the spot where now the service alluded to is held. In cornexion with this is a fact full of interest. Dr. Scudder rests from his labours; bet those who once attended his preaching with

cw but that of disturbing, moying him, we now see ormerly he stood, preachn that same Gospel which a proclaiming, and recomfellow-countrymen that ce they rejected and desappened that tracts prayby Dr. S. to those who eived by these young men ons only to be torn in the

presence of the preacher, and dashed at his feet in a thousand pieces. Surely we may well exclaim, 'What has God wrought?' and surely in this fact there is abundant encouragement for all engaged in the work of God, for our labours are 'not in vain,' however resultless they may seem.

"I have thought this sufficiently interesting to mention to you, as showing the power of Divine grace, and the good resulting from the Society's Institution in Madras."

VIZAGAPATAM.

ORDINATION OF A BRAHMIN.

of Thursday the 24th June ult., Mr. P. Jagannatham, formerly publicly set apart at this Station to the ministry of the Gospel strymen, in connexion with the Society. Mr. Jagannatham is a rable talents and acquirements, and has been long held in high dissionaries on account of his fidelity, zeal, and devotedness to ist.

Chapel was well filled on the occasion, a large number of those itives, and all seemed much interested.

V. Gordon commenced the service with reading the Scriptures r which a sermon was delivered by the Rev. J. S. Wardlaw, A.M. me of the Christian Ministry. The usual questions having been to by the candidate, the Rev. L. Valett offered the ordination Rev. J. Hay, A.M. delivered the charge.

ham's answer to the first question proposed, serves to place in so the trials and mental exercises to which a high-caste native is nouncing the faith of his ancestors, that, although somewhat ed offer no apology for presenting it entire, more especially as it as prepared and read by the candidate himself.

having been proposed—"Will you briefly explain to us how it it you, a Brahmin, should desire the office of an Evangelist in arist?" Mr. Jagannatham replied as follows:—

with the request expressed to me, I would, in adoring almighty God, endeavour if account of the way in in grace has brought me of Himself through the enabled me to desire the gelist among my country-I can never discharge the ude I owe to Him for all pring-kindness and tender is hitherto shown towards

me, an unworthy sinner. I believe that if His Holy Spirit had not been poured out upon me, I would never have thought of renouncing heathenism with its abominations for the sake of the Lord Jesus.

"About the year 1840, I entered the Vizagapatam Native English School, superintended by my dearest friend the Rev. J. Hay, to whom, under God, I owe almost all that I know and what I am. My object in entering the school was to acquire a knowledge of the English language as a passport

to wealth and honour in the world. I knew nothing about the true God, and Jesus Christ whom he hath sent, whom to know is eternal life. I was indeed a stranger to true Remarkable as I was for the religion. performance of the ceremonies incumbent upon me as a Brahmin, I was dead in sins and trespasses, like every other child of I was no doubt proud of my Adam. Brahminism. I belonged to the Vaishnavite sect, and was fond of reading the Bhagavata, which chiefly treats of the deeds of Vishnu, to whose worship I was devoted. When, in the course of scriptural instruction, Mr. Hay sometimes touched on the follies and wicked practices of Vishnu, I was enraged against him, as I thought he spoke evil of my favourite god. I worshipped idols; and when he spoke against the folly and ungodliness of idolatry, I often tried to defend it in good earnest. I am ashamed to say that I was the most superstitious Brahmin lad in the school. Being afraid of polluting myself by touching those in school whom I regarded as Pariahs, I was scrupulously careful in keeping myself at my proper distance from them. Such was my state before Mr. Hay went to England; and such continued to be my state for some time even after I entered the school again in 1844, when it was reopened by him after his return. After my friend went to England, my desire of making further progress in English was great; but I knew no European who would help me in my studies. When I heard that the Rev. J. W. Gordon was removed to Vizagapatam from Cuddapah, I went to him with a petition begging him to aid me in my English studies, and he kindly complied with my request, and Instructed me for some time, and gave me a copy of the English New Testament, before he removed to Chicacole. As I was still opposed to Christianity I did not care for the sacred volume, which he so kindly gave me. A few months after I re-entered the school, I had the oversight of a class, which I taught with zeal and carnestness. The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible class I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity.

For some time, the more I heard at Christianity the more I was opposed to it, and tried to raise objections against it. One of my chief objections was, that it did m explain the way in which sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the subject as much as he could, and dwell more largely upon the fact that sin was in the world, at that I was a sinner needing a Saviour. I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashanied of the character of the Hindu gods, so that I could not look to any of them for salvation. While I was in this miserable condition, I fancied that I could find something in Vedentism to satisfy my mind. Alas! that abominable system undermines the very foundation of morality, and impiously charges the Most High with being the author of sin. I was so far led away in my mind by Vedantic notions, that I began to doubt whether there was any real difference between right and wrong. I foolishly tried to satisfy my own mind that what are called the First Truths in moral science in Abercrombie's book on the Philosophy of the Moral Feelings, were not true. The arguments that Mr. Hay used to show that God could not be the author of sin came home powerfully to my misd. Divine truth was gradually fastened user my mind, I believe by the Spirit of God; : that I felt at last that I was a lost simer. It appeared for a while too good a thing to believe that the great God would become a man to suffer and die for sinners. When my mind was filled with fear and dismay account of my sins, I prayed to God without the mediation of Christ and found no relief. When, in the midst of the troubles of my heart, I tried to console myself with the contemplation of the glorious orbs in the evening sky, the thought would powerfully occur to me that I had no right to com myself with any thing while I remained unpardoned sinner. For some time I had so peace in my mind. Nothing could make = happy. Through the mercy of God, the truth of the Gospel became more and more clear to my mind, so that I believed the Jesus Christ was the Saviour of the worldand that it was my duty to receive him

mer and Master. But there were tacles in my way, which seemed for invincible. The fear of man, the seing irrecoverably separated from mother, sisters, and brother, and greatly depressed my heart. It was ial that the English books that ny way contained some truth which ided to my mind the religion of d encouraged me to become His Even the few Scripture texts that th in Robinson Crusoe comforted and helped me to call upon God I hated idolatry; and when I was o go to a celebrated idol-temple, I t lift my hands to pay respect to the hers did. It is true that I used to e Gayatrimantram and the like as was a heathen, not because I cared but because I was afraid that if I them, I should immediately be from attending the Mission School, could learn the Christian truth. at at meals with my brother, I was o sprinkle water upon the food, the Gayatrimantram, and after eremony was over, I used to thank ardly for the bounties of His sort of double-dealing was unspeak-

ul to me, and yet I had no courage ice heathenism. The illness and ny elder brother, whom I loved very nvinced me more than ever of the ty of life. When I was filled with a account of the loss of my dear s well as on account of my undecided aften took my Pilgrim's Progress nto a garden, and as I read the first over and over again thought that at of the man with a burden upon with his face from home exactly my case. While I was thus troubled art, I was forced to perform the tes of my dear deceased brother, on d of my being the youngest brother "hus I was brought to perform with sands many absurd and unmeaning s with which I was disgusted. ents were soon after made to get id. It was a sore trial to me again. w quite well that at the time of I should be forced to worship idels

through a number of foolish ceremonies. Besides this, I was aware that if I embraced Christianity after marriage, the young person to whom I was to be married would be regarded as a widow for life. Still I had no courage to declare myself publicly for the Lord. I frequently read Psalm xiii, and used as my prayer to God the words of the 2nd, 3rd, and 4th verses, 'How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God, lighten mine eyes, lest I sleep the sleep of death, lest mine chemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.' On the night of the 24th of April, 1847, I prayed to God most earnestly to enable me the next day to renounce my all for the sake of the Lord Jesus; and I believe the Lord heard my prayer and helped me. The next day, while my dear brother was busily engaged in making preparations for my marriage, I took my English Bible and 'Companion to the Bible,' and went to Mr. Hay's Bible class with the full purpose of heart to cast in my lot with the people of God. After the class was over, I expressed to Mr. Hay my earnest wish to follow the Lord Jesus, and stayed with him. On a false charge, I was taken to the Police Cutchery, where I was surrounded by a number of Some of them Brahmins and others. mocked me, and others entreated me not to embrace Christianity. The night I slept in company with a few fellow-prisoners, I had an opportunity of reading to them a portion of God's Word, which was with me. The next day when I was taken to the Assistant Magistrate's Cutchery, I was greatly encouraged by a passage in God's Word which occurred to my mind, ' Fear not, Abram, I am thy shield and thy exceeding great reward.' After the Magistrate decided that I was at liberty to follow the dictates of my consciences I went back with my dearest friend, and was baptized on the 28th of April, 1847. From the commencement of my Christian career, I was strongly inclined to tell others of the Saviour whom I esteemed as the pearl of great price. Notwithstanding troubles and trials in my heart, and external discourage-

in one shape or another, and be dragged

ments, the desire of devoting my all to the service of my Divine Saviour and Master has not abated. For some time my way was not plain before me, how I could accomplish the desire of my heart, so that my faith was greatly tried. I prayed to God, that if it was His holy will that I should become a messenger of the Gospel of peace, to make my path clear before me. I trust that, in answer to prayer, the Lord has graciously made my path plain before me, to consecrate my life to the work of preaching the Gospel among my countrymen. I believe that God has put into my heart the desire to preach the Gospel to others; so that I stand now before Him and His people to be publicly set apart for His blessed service. I am really unworthy of such honour. I feel my own ignorance, foolishness, and weakness to do

the work of an Evangelist. My heart fails within me when I think of the human heat in which an Evangelist has to sow the precious seed of God's Word. I know that whatever some of my heathen countrym may say of me now, they will hate me wh they think of the object of a Missionary of the Gospel. Satan, too, will try to threw obstacles in my way. My only hope is in the Almighty Saviour; and I cast myself upon Ilis care who has graciously as His servants saying, 'Lo, I am with you, even unto the end of the world.' I beg of my dear fathers and brethren, to pray for me to the God of all grace, that He may abundantly bless me and enable me to hos Him in the great work which He has intrusted to my care."

The candidate was further asked his views regarding the duties of as Evangelist, and the leading doctrines and ordinances of Christianity, to which his replies were equally satisfactory, but they are omitted for want of space.

POLYNESIA.

MANGAIA, HERVEY GROUP.

THE Rev. George Gill having removed to Rarotonga in April, 1857, the sole charge of the Mission at Mangaia subsequently devolved upon the Rev. Wyatt Gill, who, under date 5th January ult., shows that for some time past a signal work of conversion has been in progress throughout this island.

"The year which has just elapsed," writes Mr. G., "has been in several respects a memorable one. Great changes have taken place. Many fears and anxieties depressed my mind at the period of my beloved colleague's departure. But, blessed be God! we have been sustained hitherto. Many grounds of anxiety have been removed, and an abundant blessing has attended the preaching of the Gospel throughout the island.

"But I rejoice with trembling. Such is the deceitfulness of the human heart, that outward appearances can never be fully depended upon. Emphatically does this hold true of native character and profession. I am, however, conscious that there has been an honest endeavour to ascertain whether the 'great change' demanded by the Gospel has been experienced by those who have presented themselves as candidates for chardfellowship. And in the judgment of charly, I think that those who have been admitted, have given good evidence of having experienced the regenerating influences of the Iloly Spirit. With very few exception, their consistent conduct has given us great satisfaction.

"At the principal Station, Oneron, there have been two admissions to church-fellowship aince I last wrote. On the first common (the first Sabbath in August), eight me and fifteen women were received after a smalle confession of faith, and a statement of their Christian experience. On the according occasion (November 1st, ult.) fifteen mea and forty-three women were admitted. It was a Pentecostal season—a day I shall never forget. Amongst these was an aged man, once

pearance utterly hardened, and who y years had done all he possibly o injure Missionaries, but now, at the recollection of his guilt, othed in his right mind at the feet Another interesting case was that

ing woman, who confessed that she entered the house of God for twelve it who had lately been convinced of rerous state. But what occasioned h anxious thought, was the appliseveral young persons belonging to ll's class of girls. I carefully exaneir views of the plan of salvation, are and evidences of the 'second seir motives for desiring to be united Lord's people, &c., &c. After reonversations with them, I felt fully that a work of grace had been comin their hearts. For some time I to receive them, solely on account routh. On the other hand, it seemed o refuse to receive in the Lord's hose whom He had evidently ad-) fellowship with his Son. Accordter three months' trial, they were May they, like Samuel and

espect to education, some progress a made, I think, at this Station during the past six months. This I entirely to the efficient labours of my native assistant. A considerable of boys and girls have learnt to read;

of old, prove disciples indeed!

sem, chiefly at this settlement, have the new edition of the Bible been Gill's class of girls still continues encouragement. My own class of

so meet three times a-week on my nises, greatly cheers me. They are, dvancing both in secular and divine ge.

swe recently had the pleasure of a young man and his wife to the sm at Rarotonga, out of my class of

ss for Missionary labour amongst the

islands.

ard to Tamarua, I am happy to remarbly. Blessed be God that there eagth been a shaking amongst the eas." Many have evinced their respecting their eternal welfare. May they prove to have been truly born of the Spirit! December 6th, ult., fourteen men and twenty-four women were admitted to church-fellowship. On the other hand, I regret to report that in the earlier part of the past year, there occurred several very painful instances of inconsistency on the part of certain old church members at that settlement.

"The remarkable revival of religion at Ivirua, has not yet ceased. Showers of divine grace are still falling. On the 15th of November ult., we had the great pleasure of admitting to the communion of the visible church, sixteen men and nineteen women. Katuke and his wife still labour assiduously at that Station. I think his visit to Rarotonga did him good; certainly he came back in the fulness of the blessing of the Gospel of Christ."

"You will perceive, dear brethren, that the past year has been one of unwonted prosperity. The outpouring of the Holy Spirit's influences during the year 1856, has at length spread as a stream over the island. It has been to us a matter of wonder and gratitude. No extraordinary means have been employed. The precious seed of divine truth carefully sown during many past years has at length sprung up. To God, the author of all good, be the praise! Tares have, alas! in some instances mingled with the wheat. But this should not surprise us, nor discourage further labour in the Lord's vineyard. Looking back, then, upon the past, let us praise God and take courage for the future, remembering the inspired declaration, ' Not by might, nor by strength; but by my Spirit, saith the Lord of Hosts.

"Total of church members in the three churches of Mangaia, December, 1857:--

•			-	
		•	138	
	•		170	
	•		318	
			626	
	-			170

"Total of admissions to church-fellowship during the past year (1857):—

Tamarua	•			47
Ivirua				85
Oneroa		•	•	116
				\$487

MISSIONARIES FOR THE INTERIOR OF SOUTH AFRICA.

WE have the pleasure to extract the following notice from the Cape papers, under date the 12th of August :-

"The Missionaries who are about to proceed to the Matabele and Makololo tribes, in connexion with Livingstone's expedition to the Zambese, were entertained at a public soirée on the 3rd inst. There were then present the veteran Missionary, Robert Moffat, together with his younger coadjutors, the Revs. Messrs. Mackenzie, J. Mont. Thomas, Price, and Sykes. Clergymen of various denominations took part in the praceedings, and expressed sympathy with the objects of the meeting. The Rev. R. Molid. with his family, and Mrs. Livingstone, will leave for the interior next week."

DEPARTURES.—Rev. H. Helmore and Mrs. Helmore, with a part of their family, embarked at Southampton, per "Dane." for Cape Town, 5th July.

Rev. W. Johnson and Mrs. Johnson embarked at Gravesend, per "Royal Stuart," for Calcutta, 1st September.

Rev. Richard Birt, Mrs. Birt and family, accompanied by Miss Thompson, daughter of Rev. W. Thompson of Cape Town, embarked at Gravesend, per "Vernon," for the Cape, 4th September.

Rev. W. Dawson, with a part of his family, and accompanied by three of the children of Rev. R. D. Johnston, of Nundial, embarked at Gravesend, per "Trafalgar," for Madras, 11th September.

ARRIVAL IN ENGLAND .- Mrs. Mullens, wife of Rev. Joseph Mullens, and infant, from Calcutta, per steamer "Pera," 20th September.

MISSIONARY CONTRIBUTIONS.

From 17th August to 14th September, 1858, inclusive.

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R. T., Southwark 10 10 O'Admiral Trotter Mr. S. W. Partridge, Mosers. Spicer,			Muntagier,	Henry & John Bull 6 6 1 Richd, Chamberlain 9 14
	3 3	0	Mr. C. Moore 2 0 0	Arthur Gawthorne, 0 4
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THE

EVANGELICAL MAGAZINE,

AND

Missionary Chronicle,

FOR NOVEMBER, 1858.

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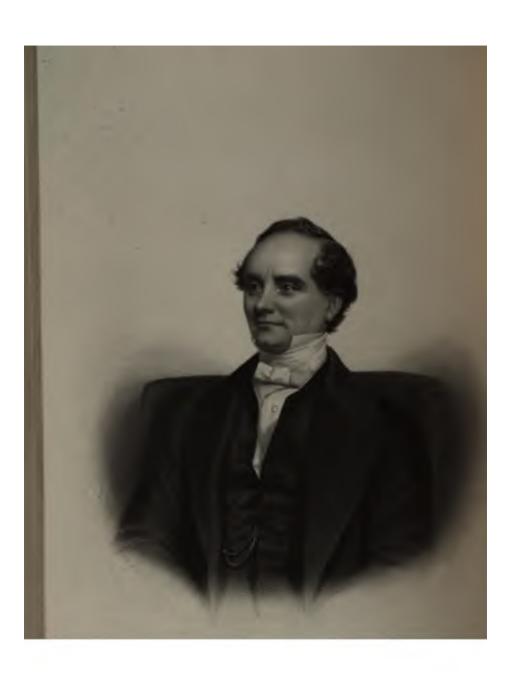
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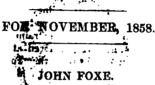
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EVANGELICAL MAGAZINE

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MISSIONARY CHRONICLE.



WHO is there in old England that has not heard of Foxe's Book of Martyrs? Who is there that does not remember the panderous folios of older editions, with their brown-looking paper and fine large print, their quaint title-page, and numerous pictures of burnings and tortures; their likeness of the author in his slouch hat, with pale, thin face and pointed beard; a dash of humour brightening the look of care, and scho-lastic robes lending dignity to his figure? Who is there that has not looked at every one of those rudely executed wood-cuts, and then turned to the letter press to find out what they represented, and so got at the very heart and core of the book without a regular perusal ? Such an acquaintance, however, with the "Acts and Monuments" (as his work was entitled), though it may satisfy us in these quiet days, would have been thought quite insufficient at the time of its publication. "Great," says Strype, "was the expectation of the book here in England, before it came abroad. The Papists scurrilously called it 'Foxe's Golden Legend.' When it first appeared, there was extraordinary fretting and fuming at it through all quarters of England, and on the continent, even to Louvaine." "No book," says Neal, "ever gave such a mortal wound to popery as this. It was dedicated to VOL. XXXVI.

the queen, and was in such high reputation, that it was ordered to be set up in churches; where it raised in the people an invincible horror and detestation of that religion which had shed so much innocent blood." We cannot doubt that in a great degree it has con-tinued to produce the same effect ever since, and has kept up a wholesome dread of the prevalence of popery. For, although few perhaps, now wade through the voluminous original, yet in abridgments and quotations it has always been popular, and is still sure to be read. Its style is racy and graphic. Its details are full of interest, and deeply affecting. The sufferers are sketched with such force and skill, that they seem to walk over the stage before us. We see their manner of life; we listen to their conversations; we are introduced to their parishes and families; we stand with them before their judges; we hear the very arguments by which they defend their nonconformity, and expose the errors of Rome; we follow them to the rack and the stake; we catch their last trustful and triumphant words; and, with a profounder veneration for their principles, we feel a corresponding repugnance to the corrupt and intolerant church which drained their blood. The most adroit argumentative exposures of Romanism have not done half so

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Protestant faith as the life-like narrative of Foxe. A brief sketch of the man, to whom we owe so much, may not be unacceptable to our readers. John Foxe was born at Boston, in

that the boy was possessed of great abilities, and was passionately fond of reading, encouraged him to persevere in his studies. His fortune, however, does not appear to have been equal to the charges of a college education, and hence Foxe was indebted to the liberality of some friends, who were struck with his "good inclinations and towardness to learning," for his course at Oxford. He was entered at Brazennose when he was sixteen years of age, and in May, 1538, took his degree of B.A. The distinction which he achieved was such that he was elected fellow of Magdulen in 1543, and proceeded to his master's degree in the same year. As he was remarkable for the elegance of his Latin style, and had also a taste for poetry, he wrote in these, his younger days, several Latin plays, one of which, "De Christo Triumphante," was translated into English by Richard Day. But his chief studies and inquiries were directed to the subject of theology, which he pursued with a conscientiousness that was one of the leading characteristics of his mind. In these inquiries, and the conclusions which he finally reached, he was probably somewhat influenced by his companion and chamber-fellow at Brazennose, Alexander Nowell, who became a public reader of logic in the university, then second master in Westminster School, afterwards Dean of St. Paul's, and, in the days of Elizabeth, principal of his old college at Oxford. Nowell had strong sympathy with the movements which were then commencing in favour of reformation, and was subsequently obliged, in consequence of his Protest-

strictest school of Romanism, and, therefore, was not likely to adopt any change except as the result of deep conviction. But his friendship with Nowell, Lincolnshire, in 1517. His parents are and conversation with him respecting described as "well reputed of, and of the opinions of Luther, the controversy good estate." He lost his father when of the king with Rome, the Bible now very young; but his mother married translated, printed, and circulated, and the martyrdom of Tyndale, Frith, and again, and his father-in-law, finding Bilney, would open up questions which his natural zeal and conscientiousness constrained him to investigate, until he arrived at what he believed to be the truth. To render his conclusions as solid and certain as possible, he not only entered upon the study of the Scriptures, but made himself profoundly acquainted with ecclesiastical history, particularly with the controversies which had agitated the church. "His application," says his son, " was great. Before he was thirty years of age, he had read over all that either the Greek or Latin fathers had left in their writings, the schoolmen in their disputations, the councils in their acts, or the consistories in their decrees," The mestal struggle which he passed through was most severe. On the one has were old prejudices, beloved friends, worldly interest, probably the fear of being misled by seeming novelties; on the other hand, were deepening and most solemn convictions, produced by the study of God's unerring Word, and the whole history of the past. Most affecting is it to read the account which his son gives of these conflicts, and of the pains he took to avoid error or mistake. "He was reported," says be, "by some of his fellow-students, to have bestowed, over and above his day's exercise, whole nights at his studies, or not to have betaken himself to rest till very late. Then it was that h read the Scriptures in their original language, and poured out the supplies tions of his soul before the throne of God; asking, as did Solomon, for an understanding heart, that he might discern between good and bad; and, by

Foxe had been brought up in the

ual, might arrive at the knowledge of the truth as it is in Jesus. He would leave his study or his bed, and retire to a neighbouring grove, and there, amid darkness and solitude, ponder deeply over what he had been reading, so that he might confirm his mind in the truths he had embraced. How many nights he watched in these solitary walks! What combats and wrestlings he suffered within himself! How many heavy sighs and sobs and tears he poured forth with his prayers to Almighty God!" At length his convictions led him to absent himself from the college chapel and the university church, except on official occasions. Suspicions were in consequence awakened, and, in 1545, he was brought before the heads of the college, accused and convicted of heresy, deprived of his fellowship, expelled the university, and ordered to leave the city and county of Oxford without delay. His fatheriu-law, also, who was chagrined at his change of views and loss of position, meanly took advantage of this opportunity to withhold his paternal estate, so that he was reduced to great dis-tress. In this state of trouble he was fortunate enough to obtain a situation as private tutor in the family of Sir Thomas Lucy, of Charlecote, in Warwickshire. How long he continued in that asylum it is impossible to determine; but during his residence there, he married his wife who had been a visitor at the house. Soon after, we find him taking refuge with his wife's father at Coventry; next, we trace him to Boston, where he remained a short time with his mother, striving in vain to bring his step-father to a better mind; and then we learn that, failing to obtain his rights, he felt that he would be more likely to get employment, and escape spies and informers, in the metropolis than in a provincial town, and therefore made his way to London. To what straits he was now reduced, may be gathered from the fol-

comparing spiritual things with spirit- | son. "As Master Foxe one day sate in St. Paul's church, spent with long fasting, his countenance thin, and eyes hollow, after the ghastly manner of dying men, every one shunning a spectacle of so much horror, there came to him one whom he had never remembered to have seen before, who, sitting down by him, and saluting him with much familiarity, thrust an untold sum of money into his hand, bidding him be of good cheer; adding withal, that he knew not how great the misfortunes were which oppressed him, but supposed it was no light calamity; that he should therefore accept in good part that small gift from his countryman, which common courtesy had forced him to offer; that he should go and take care of himself, and take all occasions to prolong his life; adding that within a few days new hopes were at hand, and a more certain condition of livelihood."

In this remarkable and timely succour, Foxe could not fail to recognise a merciful interposition of Divine Providence; for by it he was kept from perishing. Three days after, he was raised above the fear of want; overtures having been made to him by the Duchess of Richmond to undertake the education of the children of the Earl of Surrey, who, with his father, the lluke of Norfolk, was at that time imprisoned in the Tower. Thomas, the eldest of these children, afterwards succeeded his grandfather in the title of Duke of Norfolk, and lost his life in the reign of Elizabeth, for aspiring to the hand of Mary, Queen of Scots. Foxe continued in the Norfolk family during the last days of Henry VIII., the whole of the reign of Edward, and the first year of Mary, and instructed his pupils so carefully, that they all became ripe and elegant scholars, and firm adherents to the Reformed faith; for, although suspicion fell upon the Duke of Norfolk, yet in the address which he delivered before his execution, he said, "I have not been lowing aneedote thus related by his populatly inclined ever since I had any taste of religion; but was always averse to the Popish doctrine, and embraced the true religion of Jesus Christ, and put my whole trust in the blood of Christ, my blessed Saviour and Redeemer."

While thus fulfilling his duties as ļ tutor at Reigate, he was ordained deacon, by Ridley, Bishop of London, and preached the gospel whenever opportunity offered. Moreover, he published three or four small works in use of the English Service-book, which Latin, and is believed to have collected are so well known as "The Frankfort the materials for the first part of his great work, "The Acts and Monuments." On the accession of Mary, hence, when Dr. Coxe, by the basest Foxe saw the prisons rapidly filling means, succeeded in getting that bold with the victims of papal bigotry and persecution, and would at once have all others to Basle. In this city be fled with some others to the continent, arrived, November, 1555, and obtained but for the persuasions of his young employment, with the printer, Operipatron.

Gardiner, however, having one day called on the Duke of Norfolk, and made a remark on Foxe, which seemed to imply more than it expressed, the duke advised him at once to withdraw, and arranged for his secret embarkation on the Suffolk coast. His wife, who was then pregnant, accompanied him. But the night on which they weighed anchor was so tempestuous, that the stoutest sailors trembled, the ship was in danger of being lost, and the captain was compelled, at dawn of day, to put back to the port from which he had started. Then Foxe discovered that a messenger from the Bishop of Winchester had been despatched to the coast to apprehend him, but understanding he was gone, had returned without his errand. The captain was induced to set sail again at the earliest possible moment, and, though the sea was still boisterous, landed him safely at Nieuport.

As soon as he could, Foxe proceeded to Strasbourg, where he found Grindal, afterwards Archbishop of Canterbury, who was continually receiving from his friends in England detailed accounts of the cruel persecutions which pally to you, ye see and allow to be Mary and her prelates were now relent-apprehended, to be hunted, to be too

counts were placed at the disposal of Foxe, and materially assisted him in the latter part of his history. The former part of that work he here completed, and sent to the press in its Latin form. Before the end of the year, however (the year 1554), he removed to Frankfort, where the largest number of the English exiles were settled, and there took a prominent part in the distressing controversies respecting the nus, as corrector of the pres

While these things were passing abroad, persecution was doing its worst in England. Within the five years of Mary's reign, no fewer than 277 martyrs perished at the stake. When the storm had reached its height, and Cranmer, Ridley, and Latimer had perished at the stake, Foxe, from his foreign refuge, addressed a remonstrance to the queen and her nobility, in which, with burning eloquence, he inquires "whom will it not draw to groans and tears, e'en if he have never been in England, to hear of so much Christian blood being shed in the land; that so many ingenious citizens, so many honourable and innocent men. promiscuously with women, are daily in danger of their lives and fortunes are slain, burnt, and torn to pieces, almost without bounds and number? If the barbarians from farthest Turkey, or a fierce enemy from some other quarter, invading England, had caused such a slaughter of the nation, perhaps neither the calamity nor the complaint would have been less. But now those persons, whose safety belongs princilessly carrying forward. These ac- in pieces, and lacerated—English, there

countrymen-magistrates, those under their command—Christians, those of the same religion. Those, who under the government of the most celebrated prince, Edward VI., enjoyed when at home, not only security of life, but even pleasure, now are deprived by dreadful torments of that life which they cannot protect, not because their life or manners are changed, but because the times have changed."

As all remonstrance was vain, the Reformers generally felt that it was desirable to place on permanent record a faithful account of the atrocities perpetrated by the State, and the heroism exhibited by the martyrs. They therefore encouraged and assisted Foxe by transmitting to him authentic details furnished by eye-witnesses, the substance of which was incorporated in his work. Nothing but an overpowering sense of duty, an irresistible conviction of the terrible evils of popery, and the necessity of exposing its real nature and its deadly fruits, could have borne him onwards under his present crushing labours and pinching poverty. In the printer's office he toiled at mere mechanical drudgery, to earn the miserable pittance wherewith he bought his daily bread, and at home he plied his pen incessantly for the church and posterity. But conscience, not gain, directed his conduct, and in the defence and propagation of truth he was willing to labour, or even to lay down his life. At length, in 1558, Mary died, and most of the exiles returned to England. Foxe, however, was persuaded by Grindal and Sampson to continue at Basle, till he had finished his great work. This kept him abroad another year, by which time he brought his labours to an end. One edition in Latin was printed at Basle, another in French at Geneva; and yet, according to his son, "he was so poor, that he was compelled to remain at Basle with his family, which was now increased by two children, till money was sent him in travelling."

Soon after reaching his native land, he wrote to his former pupil, the Duke of Norfolk, making known his poverty; upon which the duke settled a small pension on him, received him for s time into his house in Aldgate, and finding that his health was failing through the severity of his literary labours, formed an excuse for sending him down into Norfolk. There he enjoyed the friendship of Parkhurst. Bishop of Norwich, and assisted him in his efforts to extend the Protestant faith. "The bishop," says Strype, "took Foxe down to Norwich with him, not only for his company, but to preach the Gospel, being of excellent eloquence, and to instruct the people in good religion, which was much needed, as Bishop Hopton, the last Popish bishop in the reign of Mary, had leavened the diocese with popery." But he chiefly employed himself in enlarging his "Acts and Monuments," and preparing an edition in his mother tougue. This edition he published in London, on his return from Norwich, in one large volume of more than 1700 pages. The title was " Acts and Monuments of these latter perilous dayes, touching matters of the Church, wherein are comprehended and described the great persecutions and horrible troubles that have bene wrought and practised by the Romishe prelates, speciallye in this realme of England and Scotlande, from the yeare of our Lorde a thousande, unto the tyme nowe present. Gathered and collected according to the true copies and wrytings certificatorie, as wel of the parties themselves that suffered, as also out of the Bishops' Registers which wer the doers thereof. By John Foxe. Imprinted at London, by John Day, dwellyng over Aldersgate, beneth St. Martin's. Anno 1563, the 20th March. Cum gratia et privilegio regiæ majestatis."

This work we have already described. It will be seen from the title that it included much more than a mere from England, to bear his expenses account of the Marian persecutions; indeed, the title itself very inadequately contains a sketch of the conflicts and sufferings of the Church from the very earliest times to the year 1559, though with special reference to the cruelties of Romish persecutors in England. Welcomed, as it was, by the whole Protestant community, we cannot wonder that it irritated those whose evil doings it exposed. "No English Papist almost," says Foxe, " in all the realm thought himself a perfect Catholic, unless he had cast out some word or other to give that book a blow. They are ashamed to hear what they have done, though they were not ashamed to do what they now blush to hear. They

decried the book and the notes, and declared there were therein as many lies

as lines. The foundation of all this

calumny was three or four escapes only,

in that book committed; and yet some

of them were in the same book amended." It might have been expected that the author of a work so noble, which did such good service to the Protestant cause, which was dedicated to Queen Elizabeth, and was greatly admired by her, would have received some adequate reward; but his dissatisfaction with parts of the Prayer-book, his scornful reference to apostolical succession, and his dislike of the prescribed vestments, stood in his way. Hence, though he was much respected, and was even required to preach at Paul's Cross, he obtained no other permanent advantage than the canonry and prebend of Shipton, in the Cathedral of Salisbury, to which he is supposed to have been presented by Mr. Secretary Cecil, in 1563 Such, however, was his or 1564. poverty at the time of his induction, that he had not a farthing to pay the "first fruits," and was obliged to petition the queen to remit them. In 1568, Foxe wrote a faithful admonitory letter to his former patron, the Duke of Norfolk, in consequence of the rumours which were affoat respecting his intrigues to gain the hand of Mary, Queen

of Scots. When that nobleman was

sets forth its scope and object, as it contains a sketch of the conflicts and sufferings of the Church from the very carliest times to the year 1559, though with special reference to the cruelties of Romish persecutors in England. Welcomed, as it was, by the whole Protestant community, we cannot wonder

In 1375, Foxe, true to those principles of toleration for which be had pleaded in his work, but which were then so little understood, address letter to the queen on behalf of two Dutch Anabaptists, who had been seized in a conventicle in Aldgate, and condemned to die. "They ought," he says, "to be restrained; but to consign them to the flames is more after the Roman example than a Christian custom. I would not countenance their errors, but I would spare their lives; because I myself am a man, and that they may repent . . But this one thing I deprecate, that the fires of Smithfield, which have slumbered so long under your auspices, should now by you be rekindled." Besides this letter to the queen, he appealed to the Lord Treasurer Burghley and the Lord Chief Justice Monson; but his efforts were unsuccessful, and these two poor men (as did many Nonconformists of a higher stamp) suffered martyrdom from a Protestant queen. Equally zealous was he in remonstrating against the execution of certain Catholics, whose errors he hated, but whose souls he loved.

loved.

In 1577, Foxe was urged to take up and finish a work which had been begun by Haddon, Master of Requests to Elizabeth, in answer to an attack on England and the Reformation, by Jerome Osorius, a learned Portuguese divine. Foxe consented to undertake the task, and added three books, in which he ably states and defends the Evangelical doctrine of Justification by Faith. Theretaise thus completed was translated into English from the Latin, in 1581—and an abridgment of it was published a few years ago, by the Tract Society.

Though so laborious an author, Foxes was anything but a mere literary

recluse. He was an able preacher, a ready and adroit letter-writer, and a cheerful companion.

In spite of toil and hardship, he reached the appointed term of threescore years and ten, and died not of disease, but simply of old age. He expired at his residence, in the City of London, April 18th, 1587. No account of his last moments has reached us, excepting that he desired to be alone, lest his composure should be interrupted by the lamentations of his friends. But his son informs us, that "upon the report of his death the whole city lamented, honouring the small funeral

which was made for him with the concourse of a great multitude of people; and in no other fashion of mourning than as if, among so many, each man had buried his father or his own He was interred in brother." chancel of Cripplegate church, where his son's inscription to his memory still On one side of him lies remains. the grand-daughter of Sir Thomas Lucy, in whose family he was sometime tutor; and on the other side, England's greatest poet, John Milton. "He rests from his labours, and his works do follow him."

MRS. GELLATLY, OF LIMEHOUSE.*

MRS. ELIZABETH GELLATLY Was born in London, on the 16th I)ecember, 1761, and died on the 16th December, 1857, thus completing her 96th year. She was removed to Canterbury with her parents when very young. As she grew up, she became acquainted with many religious persons there, and at Dover, Folkestone, and the adjacent towns and villages. Some of these ripened into permanent friendships. During her residence in Canterbury, Edward Perronet, a son of the Vicar of Shoreham, came to reside in that city, and commenced preaching as a fellowlabourer with the friends and followers of Mr. Whitfield. Mrs. Gellatly became very intimate with Mr. and Mrs. Perronet, and mixed much with those who listened to the preaching of the sealous and dauntless men then engaged in giving utterance to the gospel in those parts.

Edward Perronet composed, in Canterbury, that hymn which has become almost universal in the Christian church - All hail the power of Jesus' name." It was set to music by William Shrub-

• Abridged from an account furnished Stepney.

sole, a talented young man, who joined the party; and the hymn and the tune have never been severed, nor are likely to be till time shall be no more. poet and the musician, and the subject of this memoir, were friends on earth, and fellow-heirs of the same promises, and are now joining the glorious ranks of the redeemed in

" Extolling the stem of Jesse's rod," and

"Crowning Him Lord of all."

In 1784, Shrubsole was appointed to be the organist of Spa-fields Chapel, which office he filled until removed by death, in January, 1806.

The Rev. Thomas Young,† then of Canterbury, afterwards and during the remainder of his life minister of Chapel, at Margate, and the Rev. William Mather, minister of the chapel at Dover, were of this happy community; as also the Rev. William Atwood, who, from being a successful village preacher, became settled over a Baptist church at Folkestone. Often, when recurring to those happy days, Mrs. Gellatly has

+ He was the author of "Asiel; or, the by her son, to the Rev. John Kennedy, of Young Convert Described," a work which became very popular.

been heard to say, she should never forget the effect Mr. Atwood produced, when he first came among them and gave out the hymn-

"Come, my Father's family, Ye ransom'd of the Lord;

and the cheerful-hearted affection and glowing zeal by which he animated and cheered them when drooping or in trouble.

The death of Perronet, in 1792, threw

over this delightful band a gloom which was long felt by those who most intimately knew him. His loss, and that of Shrubsole, were scarcely ever alluded to by Mrs. Geliatly without deep emotion; and her son remembers, when a boy, visiting with her the stone : which records the name of Perronet, in (the cloisters of the oathedral at Canterbury, and witnessed the silent tear, that eloquently told of days departed

passed from earth to heaven, and those

who remained were dispersed. The providence of God called Mr. and Mrs. Gellatly to London, and on the 29th day of May, 1794, they joined the church of Christ at Stepney, the Rev. Samuel Brewer being the pastor. Their son has heard his father say, that during the latter part of Mr. Brewer's ministry, that man of God never preached without weeping, so overpowered was he while dwelling (which he did in his public discourses) upon the exhaustless love of Christ for sinners, and upon his wondrous humility in stoop- ing so low for sinful man. The theme seemed too big for his soul, and too mighty for his tongue. While attending with regularity and profit the ministry of this valuable divine, Mrs. Gellatly renewed her friendship with such of the friends of her youth as had made the metropolis their home, or occasionally visited it. Shrubsole was still living, and officiating as organist at Spa-fields Chapel; and there, and at -Zion Chapel, the Mathers (William and John) and Young were frequently

They were married at Canterbury, June 11th, 1793.

supplying and preaching to crowded congregations. At that time, there being no service on the Sunday evenings at Stepney Meeting, opportunity was afforded her, of which she availed her self, to hear them; and evening worship also being established at Rose-lane Meeting, then under the pastorate of the Rev. Thomas Williams, whose carnestness and simplicity suited her taste, she spent there many a pleasant and profitable Sabbath evening hour.

In 1818,† death deprived her of her partner, and she continued his widow to the end. She kept in union with the church at Stepney until her decesse, and was one of the two only surviving members admitted under Mr. Brewer's ministrations; the survivor being Mr.

W. A. Hankey. For the last five years of her life, she was unable, from bodily weakness, to continue her regular attendance at never to return. Even then, many had 1 Stepney; but did not cease from the enjoyment of public worship. Happily, she then resided near to Coverdale Chapel (the former Rose-lane), and with the church and congregation there assembled it was her privilege to meet as long as she was able. During the last two years she was much confined to her room; but, notwithstanding this trying separation from the house of God, she was at home with her Bible and religious books, meditating upon the goodness of God to her during so long a life, and quietly waiting for her dismissal. Being exceedingly fond of reading, and her eyesight remaining good she enjoyed the society of her books observing that she was never less alon e than when alone, and in meditation an. d secret prayer she felt delight. Althoug naturally of a cheerful and active da = position, her religious character wants cast in a contemplative mould: be er habits were retiring, and her mann er thoughtful; her mind had been ear-ly

> + Mr. Gellatly died 20th January, 18 L & His last words were: "I know whom I la save believed, and am persuaded that He is abl - w keep that which I have committed unto E-Lim | against that day."

stored with the rich treasures of the were somewhat primitive; but so far Word of God, and she was enabled to feed thereon in after-days. Her memory never failed her; she could repeat accurately many of the choicest hymns of the best composers. But Watts was always by her side, not so much for her own sake, as she knew him thoroughly; but that she might have an opportunity of asking her young friends to read to her some favourite psalm or hymn, on which she generally made some judicious comment. Constantly did she impress upon them the importance of committing to memory Scripture truths, for comfort and support when they might be unable to read or hear. The petition of that sweet hymn-

"Oh! write upon my memory, Lord. The texts and doctrines of Thy word,"

was early made her own, and was answered to her in a remarkable manner. Her judgment was clear, and with an intuitive quickness she arrived at just conclusions upon subjects over which others, with greater resources at command, long hesitated and doubted. Her language was that of truth and Flattery and exaggeration soberness. were obnoxious to her, and she sometimes offended by her plain-speaking faithfulness in reproof. She was keenly alive to her own faults, and not blind to those of her dearest friends. "I cannot agree with those," she would say, "who see no faults in those they love; on the contrary, I see them all; but only is love, and I mention them with a view to their removal; it is my great love which makes me speak. In matters of dress, and in simplicity of behaviour, and in the careful cultiva-. tion of the domestic virtues, she con--aidered that the Friends (with some of whom she had been acquainted) were worthy of imitation, and used frequently to place them in favourable contrast with some religious professors who fol-Lowed the ever-changing style of modern Limes. It may be imagined, as was . The fact, that her dress and manners

was she from being insensible to the advantages of progress in important things, that she encouraged young persons to exercise their talents, and stimulated their abilities; and there are those now living who have recently testified how deeply they have been indebted to her counsels and assistance for their success in life. When in the 90th year of her age, she visited, with much pleasure, the Great Exhibition of 1851, and had pointed out to her some choice specimens of art produced by one whom she had been the means of forwarding in life. Advancing time brought on increased

infirmity, but she was ready to depart;

she had long seen the insufficiency of the world as a portion, and knew that when the earthly house of her tabernacle was dissolved, she had a building of God, a house not made with hands, eternal in the heavens. She felt safe in the hands of Christ, who had redeemed her by His mest precious blood, counting all her own righteousnesses as filthy rags. "How thankful ought I to be," she exclaimed, "for the gracious restraints of my heavenly Father for nearly one hundred years! I have been like a child with a checkstring in a parent's hand, kept back from many a sin; and now I feel that I am going home; and what an unspeakable joy to know that it is a good home I am going to!" Only on one occasion did she speak of a cloud intervening between her and her Saviour. A dear relative, who was conversing with her, said-

" Oh, could thy faith but pierce the cloud, He would be always seen!"

she replied, "Oh yes! but faith is sometimes weak, yet the cloud will pass away;" and truly it did, for she never referred to it again. Patience was having its perfect work; the bodily powers were gradually wasting away, leaving the mind clearer and more visible through the very "chinks which time had made."

She often reviewed her life, on the pillow of death, and charged those she loved to meet her in heaven; urging upon her grandchildren, and other young relatives who visited her bedside, to live close to Christ, to mind religion while young, and not to leave it till they were old; adding that they might not live to growold, and that even the young could not do without it. To a near relative she said, " How delightful it would be, were I to fall asleep and wake in glory!" Whenever asked if she was happy in her mind, her answer was almost invariably, "Yes; " adding some passage of Scripture, or verse or line of a hymn, and occasionally going through a whole hymn, with a little assistance.

To a friend, who came to bid her good bye, she said, "Remember, my dear, that religion is a personal thing. On another occasion, the relative before alluded to, and who was much with her, while referring to her extreme weakness, reminded her that underneath her were the Everlasting arms, she replied, "Yes, are—not will be."
To a minister she said, "I feel my mind drawn to Christ," and quoted the hymn of Watts, "My God, the spring of all my joys," adding, "What a beautiful hymn!" After prayer, she said to him, " What a mercy there remaineth a rest to the people of God!" On a later occasion she observed to the same minister, "What a blessing is a good hope!" Taking hold of a cord, by which she raised herself in bed, she said, "As I take hold of this cord, so I think of taking hold of Christ, the hope set before me." She was anxious in her inquiries as to the knowledge which Christians might expect to have of each other in heaven. The relative to whom she was speaking (and who had a few years since lost a beloved daughter, who had died most happily) intimated that she had no doubt upon the subject; "Then your dear departed daughter will welcome me to heaven, and also your dear departed mother," she emphatically observed. On the same

occasion she repeated several lines from "Vital spark of heavenly flame." When she came to the words, "Tell me, my soul, can this be death?" she said, "I think I shall soon be with the blest spirits above;" and, at the words, "Jend, lend your wings," she spots with an energy and a look as if she longed to be gone. To the same relative, who had been absent for a day, she remarked, "I have been to heaves' gate aince you left me yesterday, but I am brought back again. I long to ge: this poor, feeble frame is worn out. Lord, give me patience; Christ, release me;" then, resting a little, she added, with great composure,—

"There shall I bathe my weary soul 'Mid seas of heavenly rest. And not a wave of trouble roll Across my peaceful breast."

She sent her love to a son of this relative, a clergyman then in Austria, labouring in the midst of a Roman Catholic population; " and tell him," she said, " to live Christ, and to preach Christ, and to pray to be kept from the errors by which he is surrounded."

A few hours before she died, she made reference to one dearly 'beloved, one who was the last tie that bound her to mortality; adding, "Our great affections make our afflictions great." When the clock had struck twelve, she observed, "This is my birth-day;" no doubt feeling that ere that day was over her soul would be in paradise; and before the coming dawn, without a sigh, a struggle, or a fear, the body fell asleep, and her spirit ascended to God. Her departure was like that of a long summer's day, when, even while the beautiful twilight is passing, the glorious stars appear.

On the 23rd Doumber, her remains were interred in Abney Park Cemetery, Stoke Newington; the Rev. Mr. Kennedy, the pastor of Stepney Meeting, and the Rev. Mr. Richards, the pastor of Coverdale Chapel, conducting the service.

On the Sabbath evening following, Mr. Richards improved the event from Ecclesiastes i. 4: "One generation passeth away, and another genera- | x. 36: "He is Lord of all;" the text tion cometh;" and on the morning of having been suggested by the death and

the Lord's-day, 3rd January, 1858, the Rev. Mr. Kennedy preached from Acts flock.

RIPENING.

A CHRISTIAN life is the best commentary on the gospel. Paul thought so. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Were all professors of the faith such living letters on its power and character, the professors of "Secularism," the modern materialists, would die for want of nourishment. At present they feed upon the sores of Christians. The faults and follies of professed followers of Jesus "give great occasion to the enemies of the Lord to blaspheme; but were the wounds of the daughter of Zion healed, the enemy and the accuser would be still. It is true that the good and the beautiful, the self-denying and the benevolent, and everything else that is Christ-like among Christians, are overlooked by the disciples of misbelief. They take no note of the praiseworthy, their craft being to trumpet the blameworthy as samples of the flock. It is also true that this is not a very honest business, nor is such logic first-rate; but these are trifles to some men, and our best way to deal with them is to "ahow out of a good conversation our works with meekness of wisdom."

Yet, admitting all that can truthfully be said about faults, failings, shortcomings, and infirmities,—things which the best Christians are the first to confees and deplore,—the world would get | this similitude is not inapt.

on rather slowly, if indeed it didn't run back to chaos rather swiftly, if you entirely extract the Christian element from its constitution. Deficient as we are at present, in the case supposed we should inevitably be inconceivably worse. At present we have a sun, notwithstanding spots upon his face, but then we should have all spot and no sun. I have heard of a preacher who, reminding his hearers that twelve dozen make a gross, interpreted the "gross darkness" spoken of by the prophet, as meaning "one hundred and forty-four times darker than darkness itself." To some such thick darkness as this should we come, if the enemies of the gospel had their way; but God loves the world too much to gratify their insane wishes; the candle of the Lord is not to be put out by their blowing; and exquisitely beautiful illustrations may be seen any day, by those who wish to see them, of what the gospel of Christ can do with human beings. It has been my high privilege to know and love some Christians against whom enmity itself could bring no accusation, except that they were too religious. Never was higher praise bestowed on a saint by his enemies than this:—" We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." And I have known men, and so have you, my estimable reader, of whom the same thing could be said with equal truth. One such I remember well, one who during the latter years of his life always reminded me of precious fruit rapidly ripening in the warmth of a July sun. A brief sketch of his history will show that

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said Mr. Thomas Wellfield, when relating to me his history, "until I was over thirty years of age. My parents were well to do in the world; indeed, my father was known as the squire in the parish where we lived. The incumbent was a High Churchman, and my parents, as they were taught, considered conformity to the Established Church the whole of religion,-an opinion which I adopted and held very rigidly. There was a small congregation of Independent dissenters in the town, and one of my amusements, in the company of two or three other foolish and wicked lads, was to annoy and make sport of those good people. We mocked them, called them nicknames, broke the windows of their chapel repeatedly, and devised all sorts of tricks to render their lives miserable; and, though it was quite well known who the guilty parties were, nothing was done to us, because for sooth we belonged to the respectables, and the dissenters were—only dissenters! I need not say that I look back upon myself and companions during those years as nothing else than barbarians, though living in a civilized land. As I grew up to manhood, I left off those dastardly tricks; but my hatred of the 'Methodists,' as they were called, became a fierce passion. I felt positive malignity towards them, and did everything I could to prevent people dealing with them. After my marriage, however, my amiable wife tried to cure me of this wickedness, not because she approved of Nonconformity, but because, as she said, it was ungentlemanly to interfere with people who, if they were wrong in their opinions, were at least harmless in their conduct. Well, one weekday evening, some five years after my marriage, a strange and unaccountable fancy struck me. I burst into a fit of loud laughter at the

"'What's the joke, dear?' asked my wife.

"'Why, I funcied I saw myself sitting, with an awfully long face, in

"I knew nothing of saving truth," the Methodist Chapel just now; and id Mr. Thomas Wellfield, when re- we both laughed at the notion.

"Well, sir, it was their lecture even ing, and I arose to go. I could not helpit, the impulse was so novel and exciting: and I had all sorts of vague ideas of groaning, and sighing, and drawling, and turned-up eyes, which I thought would afford food for merriment for a long time to come. I entered the chapel softly, intending to sit down just inside the door, and hoping that I should not Will you believe it, sir? on be seen. crossing the threshold I trembled from head to foot. My strength forsook me, and I felt a rush of blood to my heart. I believe that if the enemy had successfully tempted me to commit a burglary on a neighbour's premises, I should have done it with greater courage than I had on entering that place of worship. I was glad to get seated. I immediately wished to escape, but had not the strength to do so. Fancying that the congregation were staring at me, I held down my head, and in two or three seconds a profuse perspiration covered me. 'Let us praise our God and Father in Christ,' said a clear musical voice, in tones which seemed to come from a grateful and loving heart, and they fell on my heart as words spoken in public never fell before. And he read-

'Salvation! oh, the joyful sound,
"Tis pleasure to our ears;
A severeign balm for every wound,
A cordial for our fears.

'Buried in sorrow and in sin, At hell's dark door we lay, But we arise by grace divine To see a heavenly day.

'Salvation! let the echo fly
The spacious earth around,
While all the armics of the sky
Conspire to raise the sound.'

These expressive lines were sung by all present, as far as I could judge, myself, of course, excepted. The minister then read the parable of the Predigal Son, and in his prayer after reading, he offered this petition:—' Blessed Gol! if there be one here who cannot affect: on-

ately call thee Father, oh teach him to do so for the sake of that adored Elder Brother of whom the whole family in heaven and earth is named!' Another hymn was sung, and the pastor announced his text thus :-- 'Luke xv. 18. I will arise, and go to my father!' He paused. I ventured to look at him through my fingers, concealing my face as much as possible. He gazed stedfastly on his people for a few seconds, and then began his discourse by saying, 'If there be one here who has not said and done this already, say it and do it NOW. Arise and go to your Father now. It will not be wise to lose any more time, lest the loss of time should be followed by the loss of a happy eternity.' These words went straight to my soul, and---"

Mr. Wellfield was so overcome by his resollections of that eventful evening, and what followed it, that he could proceed no further for some time. I shall now relate the sequel of his story in my own words.

It is needless to say that he left the meeting a sadder and a wiser man than he was when he entered it. He staggered home he knew not how. His wife uttered a cry of alarm when she saw him. The intensity of his thoughts, the perfect agony of his soul, issued in a serious illness. His physical recovery was slow, and his mental disquietude assumed the form of settled, hopeless melancholy, scarcely relieved with a ray of hope for the period of twelve months. At the end of this time, however, it pleased God to dispel the terrible cloud, but it was soon followed by other clouds of different kinds. First came petty persecution from his acquaintances and relatives, when he avowed before them all his loyalty to Christ, and appeared among them a thoroughly changed man. The change effected was so marked and obvious that no one could mistake it; and when s was rumoured that he had united maself with the Dissenters, and that he had stood up in their midst and earneatly sought their forgiveness for his long-continued evil conduct towards them, the astonishment and vexation of his quondam High Church and worldly friends may be more easily imagined than expressed. But he bore all with unrepining patience, and sought every opportunity of returning good for evil. In less than a year after his entire recovery-a year during which he enjoyed constant communion with his Saviourhis wife, whom he tenderly loved, especially since the period of his conversion, was seized with a painful illness which in a few months numbered her with the dead. Again, about two years after this distressing bereavement, his eldest daughter, a beautiful and most promising girl, fell before that insidious adversary of the fairest human flowersconsumption. Stunned and almost crushed by these repeated blows, the bereaved husband and father nevertheless grew rapidly in grace. The sustaining power of the truth he loved was wonderfully exhibited. His gentleness, humility, and devotedness to the Lord became more and more distinctly marked. His strong love to all the people of God, irrespective of denominational peculiarities, came out as a beautiful feature of his character. He quite lost sight of the words Churchman and Dissenter in the infinitely superior word Christian. That this was one of the effects of living habitually near Christ, I have not the slightest doubt; for the more a disciple inspires the Master's spirit, the warmer will be his attachment to the Master's servants. Mr. Wellfield delighted in the company of real Christians; especially would his eye glisten, and his heart rejoice, when the conversation turned on the love of Christ, and the promised time when the whole earth shall be filled with His glory, and all nations shall appreciate, and be blessed in that love. him frequently about this time, and felt that he was growing up into Christ, increasing in heavenly-mindedness and in meetness for the inheritance of the saints in light. But his trials were not yet over. A new kind of trouble,

of which he had hitherto had no ex- ency could I ever detect in his letters perience personally, was in store for Deep affection for his children, and him. He possessed sufficient property cheerful trust in his Lord and Savieur, to support himself and his two remaining children, and to bring up the latter in respectability. In an evil hour he was induced to become surety to a large amount for a person engaged in what appeared at the time a profitable commercial enterprise. The reader already I was gay and merry as my companiess, anticipates the issue. The seemingly prosperous trader turned out a reckless speculator; assets there were none; and Thomas Wellfield was a ruined also, to admire the wonderful goodness went for the redemption of his bond, not offlict me with bereavement and and he and his motherless little ones : poverty until He first strengthened as temoved to a distant part of the country, the victims of dishonesty, and the wards of a merciful Providence.

Now surely something more substantial than what is called philosophy is needed by a man tried in this way; and | least, I want my heart to be altegether if the gospel can support a man thus his. His love is a sea without a shore. tried, it is divine, it is from God; and those who either oppose its claims, or refuse to adopt it as their own, are all would love him. What will hearen neither their own friends nor the friends be, but the unspeakable joy of unbroken of their species. Mr. Wellfield often love to him? Oh, to be like him! but I wrote to me, but no murmur, no re- shall be that, when I see him as he is." proach of any one, no, not even despend-

were the leading characteristics of his letters. In one of them he speaks thus, -and the extract is a fair specimen of the spirit that pervades them all :- "I never knew real joy until I knew real sorrow. In the days of my ignorance but happiness-it is an abuse of the word to apply it under such circus-stances. And I am constrained here, Every penny of his property of my God and Saviour, in that He did to bear them, and opened my eyes to see that they were real blessings; for everything that our Father sends is a blessing-yes, everything! I think I feel Christ more precious than ever; at and his name is like ointment poured forth. Oh, that all men knew his worth!

SPIRITUAL LIFE.

"They live-they greatly live-a life on earth."

ALL life is a mystery. Vegetable, j animal, mental, and still more so, spiritual. The seed we deposit in the soil possesses properties which, in such circumstances, will manifest the power of life in its appropriate form. But man has never yet detected or explained the principle in which the life, even of plants, consists. He can analyse the seed itself, and watch the process of development, but cannot discern the hidden power that causes its growth. Animal life is a superior exhibition of vitality, a higher order of existence, but involves us still deeper in the profound secret. We know more of the

phenomena of animal life, being ourselves the subjects of it, but cannot better explain its essence. "God breathed into man the breath of life." This, though but a figure, shows that life partakes of the diguity and mystery of God, and defies all human and angelic powers fully to understand it. But if the life of our material nature is so inexplicable, what must be that of mind, the immaterial part of us, by which we are allied to all the exalted beings around God's throne, by which we understand, reason, feel, and choose! These capabilities in man prove him possessed of a twofold nature; and show that, conjointly with the life of each human body, commences the existence of a soul—man's better part, which, from its very nature and constitution, can never cease to be.

The possession of a sound, healthy mental development is one that places man on a glorious pinnacle in the midst of the multitude of living beings in God's universe; and we cannot but admire this noble gift of our Creator, by which we are made only "a little lower than the angels." Yet there is a higher form of life to which rational beings may aspire, the capabilities of which as far exceed those of mere intellect, as that itself exceeds the most perfect form of animal life, or as the lovely living manifestation of beauty surpasses the chiselled image.

This reunion of man to God is designed to reproduce in him that highest style of life which was lost in the fall, and to reinstate him in all his forfeited privileges as a child of God and an heir of heaven. It must necessarily be, in its nature, source, exercises, and issues, a life invisible to the eye, inexplicable to the beclouded reason, and disesteemed, as an object of desire, by those who are "dead in trespasses and sins," and who are satisfied only with the enjoyments of sense.

This spirit-life is commenced in remorse for sin. True penitence, its germ, is implanted by the unseen operations of the mighty and wonderworking Spirit of God, who "convinceth the world of sin, and of rightcousness, and of judgment." As " the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit." Quietly, and unobserved by the busy world, that Divine agent works in the recesses of human souls, breaking up the fallow ground, and casting in the precious seed of truth, that, under such husbandry, must germinate and produce the fruit of ever-

All the means of sustaining this life

in Christians are invisible. All that stirs and animates its powers are only mentally perceived, and, being immaterial, they bear him away by associations purely spiritual. The facour of God, for instance, in which life is said to be, is obviously altogether unearthly and divine. The soul in its secret actings towards God feeds upon the great truths of His love and mercy to man, and thence derives its energy and true life.

Sin is an unseen principle of evil, of which the soul is conscious in itself and others, and its presence rouses the new life into opposition. Its very existence within us is proved by its efforts to destroy that which threatens its extinction; just as all the instincts for the preservation of natural life are stimulated by the approach of danger. What will not men do to avert the blow that threatens destruction? Sin is regarded by the Christian as an enemy which seeks to destroy his spiritual health and life, and therefore he energetically resists it, lest, like the venomous serpent, it crush him in its deadly coil. Yielding up the heart to the power of sin, listening to its Syren voice, relishing its delusive sweets, and obeying its tyrant sway, we show ourselves still in a state of soul-death, " without hope, and without God in the world." Such souls are devoid of all sympathy with the true, the holy, and the heavenly, and, gradually sinking into hopeless rain, become an easy prey to the great antagonist of true life.

In all souls born anew of the Holy Ghost, the seed of divine truth has begun to germinate, and will pass through all the stages of development, until it attains perfection and fruition. "First the blade, then the ear, then the full corn in the ear." Such is the order of nature, and such, also, is the order of grace. There is harmony everywhere in God's grand operations; and we may learn much by comparing together natural and spiritual systems.

gether natural and spiritual systems.

True grace, implanted in the soul by God, watered by the influences of the

word of life, matured by the beams of " the Sun of rightcousness," will never fail to produce fruit that shall be reaped in the heavenly paradise. This life is "as a tree planted by the rivers of water;" its leaf shall not wither, and its fruits shall be everlasting. The growth of the inner life is in

secret; all its exercises and outgoings are hidden from the observation of the unbelieving world. In the seclusion of the closet, a Christian holds intercourse with heaven, unbosoms his cares to his Divine Friend, pours out confessions and tears over secret faults, offers the sacrifices of God, which are a broken spirit, and anticipates the pure and immortal joys that are in reserve for him. Such transactions can only be carried on within the soul of the true believer, and in the sccret retirement of his devotional hours. The noise of the busy world, and the excitement of society. interrupt the exercises of the soul, and mar its spiritual pleasures; therefore it seeks seclusion from all disturbing scenes and influences, and rises nearest to God when most withdrawn from earthly associations.

" The calm retreat, the silent shade, With prayer and praise agree; And seem by thy sweet bounty made For those who follow Thee.

"There, if thy Spirit touch the soul, And grace her mean abode, Oh, with what peace, and joy, and love, She communes with her God!"

Eternal fruition will be but the perfeet manhood of the Christian's present spiritual life. It is "the full corn in the ear," the finishing touch of the Divine hand, the grand consummation | of schemes that have occupied the mind at length attain unto " the fulness of of Deity from "before the foundation of the world."

where all that is here implied will be darkly, but face to face." fully realised, yet, as we are now only that which is perfect is come, then that in our spiritual infancy, we cannot which is in part shall be done away." fully appreciate nor ante-date our en- So all the hidden springs of life shell joyment of eternal perfection. There be opened up to us, and we shall dwell fore, that issue of life is hidden, or only beside the pure river, "clear as crystal,

Holy Spirit, fed and nourished by the 'revealed to us as a prospect to be estered upon when we have completed all the stages of moral growth. A sa shrouds the soul's great future, but not "an Egyptian darkness." We hear a whisper of its sublimity from Paul, catch a note of its scraphic bliss from John, and discover a ray of its glorious effulgence in the divine teachings of Jesus. Although our life is hidden in its source, and is purely spiritual in its supports,-although its functions and exercises are powers and operations of the soul, and not of the senses, and are to be consummated in glorified life,-yet we ought to manifest the sanctifying effect of this internal holiness in our outward actions, that men may "take knowledge of us that we have been with Jesus." A life that does not prove its existence by any motion or action, can scarcely be known to exist at all; and so, if we exhibit no signs of this life in the subjugation of the flesh to the spirit, superiority to sense and sin, and in those direct acts which evince real moral power, we render it a matter of question whether or not our souls live before God.

Those who feel the pulse of this life sinking, and are conscious that it needs quickening within them, will find that this, like every other form of life, must be nourished and tended with care. "Keep thy heart with all diligence, for out of it are the issues of life." If we feel not our souls with heavenly food, nor drink deep of the water of life, nor seek protection from baneful influences, this tender germ will wither, this little spark will be quenched. But a frequent and constant use of divinely appointed means will sustain it within us, and we shall the stature of a perfect man in Christ Jesus." We shall then see not " with Although there is a place and a state a veil between," nor "through a glass "When

proceeding out of the throne of God and of the Lamb." Reader, let the glorious prospect of such a consummation rouse and invigorate all the powers of your renewed nature. "Forgetting and dear the things which are behind, press to-

ward the mark for the prize of your high calling." Count nothing trivial that would retard or diminish your spiritual life, and everything valuable and dear to you, that succours and sus-

ANECDOTES, FACTS, AND APHORISMS.

THE MINISTER'S HARVEST DAY.

During the great revival of religion in America, which took place under Mr. Whitfield, and others, distinguished for their piety and zeal at that period Mr. Tennant was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful tempta-tions. The following is from his own lips:-

On the evening preceding public worship, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it; but was presently assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was "shut up in prayer:" a cloud, dark as that of Egypt, oppressed his

Thus agonized in spirit he proceeded to the church, where he found a large congregation assembled, and waiting to ar the word: and then he was more

cially for the dishonour which he feared would fall upon religion that day through him. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest When the moment for prayer degree. arrived, he arose, as one in the most painful and perilous situation, and with arms extended to heaven, began with this exclamation, "Lord, have mercy upon me!" On the utterance of this petition, he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed his discourse, so that it proved the happy means of the con-

version of thirty persons.

This day Mr. Tennant ever afterwards spoke of as "his harvest day."

SOMETHING MORE AWFUL THAN THE JUDGMENT.

A celebrated preacher of the 17th century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judgo himself had been present, and was about to pass upon them their final sentence. In the height of this excitedeeply distressed than ever; and espe- ment, the preacher called upon them to

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dry their tears, and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an sometimes his cruelties should undeagitated countenance and solemn voice, addressed them thus:-" In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which exoited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat : all you have heard as a tale that is told."

INFANTICIDE.

Infanticide, we may well hope, has peopled heaven with myriads upon myriads of happy immortals, who, if they had grown up, would have worn scalps at their girdles, and been devout worshippers of the great "Torignataboo" or some such divine monster. arch-enemy has, in this case, outwitted himself; he has been rendering heaven more populous, much against his will; evil that good may come. God needs

young lambs of the flock, who would otherwise have lost themselves on the dark mountains. "The tender merci of the wicked are cruel;" it is well that signedly turn out merciful.

DISCONTENT.

The proud man hath no God; the unpcaceable man hath no neighbour; but the discontented man hath not himself.

THANKFULNESS.

Gratitude is the best tenure: it gives the surest title to new mercies.

NARROW SOULS.

His soul was like the prison that we read of, strangely contrived to grow narrower and narrower day by day, till it crushed its unhappy victim between its walls.

DOING EVIL.

It is only a lamentable want of faith which can ever lead a Christian to do hounding into the everlasting fold the not our sin to work His own purposes.

A LEGEND.

HAVE you read in the Tulmud of old. In the legends the Rabbins have told Of the limitless realms of the air, Have you read it—the marvellous story Of Sandalphon, the Angel of Glory, Sandalphon, the Angel of Prayer?

How, creet, at the outermost gates Of the city celestial he waits, With his feet on the ladder of light, That, crowded with angels unnumber'd, By Jacob was seen, as he slumber'd Alone in the desert at night?

The angels of wind and of fire Chant only one hymn and expire With the song's irresistible stress-Expire in their rapture and wonder. As harp-strings are broken asunder By the music they throb to express.

But serone in the rapturous throng. Unmoved by the rush of the song, With eyes unimpassion'd and slow, Among the dead angels, the deathless Sandalphon stands listening, breathless, To sounds that ascend from below,

From the spirits on earth that adore, From the souls that entreat and implore, In the frenzy and passion of prayer-From the hearts that are broken with

losses, And weary with dragging the crosses Too heavy for mortals to bear.

And he gathers the prayers as he stands, And they change into flowers in his hands— Into garlands of purple and red; And beneath the great arch of the portal, Through the streets of the city immortal, Is wasted the fragrance they shed.

It is but a legend, I know-A fable, a phantom, a show Of the ancient Rabbinical lore; Yet the old mediæval tradition, The beautiful, strange superstition, But haunts me, and holds me the more.

When I look from my window at night, And the welkin above is all white, All throbbing and panting with stars, Among them majestic is standing Sandalphon the angel, expandin g His pinions in nebulous bars.

And the legend, I feel, is a part Of the hunger and thirst of the heart,

The frenzy and fire of the brain, That grasps at the fruitage forbidden, The golden pomegranates of Eden, To quiet its fever and pain. LONGFELLOW.

THE TRUTH. "AND I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.' -St. John, Rev. viii. 2-4.

THE PRAYER-MEETINGS AT NEW YORK.

FACTS.

It appears to us of some moment, for the prevention of disappointment, and of what would be a great deal worse than disappointment, the rising of misgivings as to the reality of the work as a wholethat the real character of the daily meetings should be perfectly understood. With this end in view, then, we shall give here from the Tribune an abstract of an hour's proceedings in perhaps the most famous of its class—that held in Burton's Theatre, Chambers-street, New York :-

On Saturday, March 27, the Noon Prayer Meeting was presided over by the Rev. Henry Ward Beecher, who, after a few introductory remarks, gave out the hymn:

Jesus, when thy people meet,

Then they behold the mercy seat," &c.

After the singing Mr. Beecher said: * It takes the summer whole months to ripen fruit, but the summer of God's love does not require weeks or months. There is no reason why the fruit that blossoms ere right in the beginning of the meeting, should not ripen and fall before the se of it. • • Let us begin, then, in the conviction that souls may be converted here now. Will some brother that has this spirit pray?"

Prayer was offered by the Rev. Dr. Maclay. After the singing of another hymn, Mr. B. remarked.

"If there are any here that have never been Christians, and have never praised Christ, yet who, at any point in this singing, have felt a movement in your hearts as though you would say, 'Oh, if I were only a Christian!' let me tell you, don't wait to be a Christian-say it, and be one."

A man in the gallery then made a short prayer, after which the leader announced that there was then opportunity for the recital of any tidings of cheering

Professor Crosby : "The message which Christians here make to the unconverted is a very simple one: and it is merely-Come to Christ-come now."

A Clergyman on the stage: "For delay is dangerous. God says, Seek ye the Lord while he may be found: Call ye upon Him when he is near. This evidently implies that there is a time when the Lord cannot be found, and when He will not be near to the impenitent sinner."

The clergyman then repeated an anec-Mz. dote illustrative of this point. Beecher also related an instance of the aro, from a word fitly spoken by a man who had business relations with him. A story of the conversion of a lawyer was . next related. Then a man in the dress circle spoke of the progress of the work | prayer. The hymn, "I'm not ashened in Boston, and also in his home in to own my Lord," was then sung, and a Western Missouri. Another man in the cress circle afterwards referred to the account of St. Paul and Felix, and yet

conversion of a sea captain a few days;

several passages of Scripture. Mr. Beecher: "I will read some requests now, after which there will be praver.

another man in the parquet repeated

"A mother carnestly requests an interest in the prayers of all Christians, for a husband who once professed religion, but who has now backslidden from God.'

"Prayer is carnestly requested for a young man who has led a most vicious: Mr. Beecher gave an address of half an and ungodly life, but who gives evidence this morning of the dealings of God with his soul.'

"A widowed mother desires the prayers of this Christian assembly for her only child, his wife and children, that they may be converted to God, and live a Christian life. Oh, pray for them!"

"The prayers of this congregation are requested by a father for his only son, who is given to dissipation, that he be led to repentance and the saving knowledge of God. Also for four daughters who, though often called, still refuse the offer of salvation."

A man in the parquet, who had spoken before, now prayed. His prayers, like his exhortation, was principally composed of Scripture quotations.

Mr. Beecher: "My Christian brother, you forget to pray for the only things we ask prayer for. Let some other brother pray for the subjects of these requests."

A clergyman on the stage prayed for them.

Mr. Beecher next read some more requests for prayer, and then said: "I reserve to the last a petition which I shall read, and for which I shall offer prayer by-and-by. We will spend two minutes in silent prayer. At the close of that time I will thank some brother to lead audibly in prayer."

The silence which ensued was pecalarly solemn and impressive, and was broken by prayer by the Rev. Mr. Nott. of the Broome-street Baptist Church. The Rev. Mr. Amber also followed in man in the dress circle read some venes of Luke. Another man in the dree circle said, that he had been noticing the reporter taking down the remarks which were made, and had been deeply impressed with the fact that the recording angel was writing down the saved in the book of life.

A woman in the gallery told how God had heard her prayers for the conversion of her only son, and reminded young men of the anxiety of their praying mothers. After the singing of another hymn,

hour in length, towards the close of which he read the following additional request for prayer :-

" A woman, a member of the Methodist Church, who, through much suffering and peril even of life, has succeeded in making her escape from southern slavery, desires to offer up thanks to God for his goodness in bringing her safely to this city; and to ask the prayers of Christians that she may escape the toils of mashunters, and be guided safely to a land of freedom."

He then offered a prayer, in which he did not forget the case of the slave; and the benediction having been pronounced, the great audience (numbering perhaps two thousand) dismissed.

Now we will not say a single word against this method of conducting a prayer-meeting. It doubtless serves its purpose well; and although, in reading the report of it, some of its proceedings appear to us at a distance a little odd, yet we can easily fancy that those actually present would be possessed by a feeling of unmixed seriousness and solemnity, At the same time, no one can possibly read the account we have given with seeing that other motives may impel stendance at such meetings besides the pure and simple love for prayer, -that is point of fact the meetings have incide

attractions enough about them in their size, aspect, brevity, and variety, to draw within their influence the most careless and indifferent. Weariness in such an sembly is manifestly out of the question. The many speakers, the short direct prayers, the brief and pithy addresses, the anecdotes, the fresh morsels of intelligence, the requests for prayer, giving often such sad and interesting glimpses into the secret life of families, all combine to render the gathering per se an inviting one. And in the view of that, it would obviously be most irrational to take the prayer-meetings, their number, and the crowds which attend them, as the gauge by which you are to determine the extent or the power of the revival. They ought certainly to go for what they are worth, and that is much; but to overrate their importance, to take them as an infallible proof of the love of the nation for the spiritual exercise of communion with God, is unquestionably to pave the way for ultimate disappointment.

RESULTS.

The time for soberly estimating the nett results of the movement is, of course, still to come. The revival is even yet in progress, and in some places, it is said, actually advancing. But we may venture already to make something like a rough calculation of consequences.

Of the supposed sum total of conversions we shall say nothing. Apart from the dislike we feel to the spirit of boasting, which has insensibly seduced many into the old sin of vaingloriously "numbering the people," we cannot but think it a little premature to pronounce confidently yet on the spiritual state of all who have, to appearance, been deeply moved during the excitement of the revival. It is too soon to hail as safe the shipwrecked sailor, struggling towards the shore, when you see him borne inward on the crest of a wave, which threatens to throw itself bodily into the bosom of the land. The wave will byand-by recede. Just in proportion to the violence of its flow too will be the strength and extent of its ebb. And the drowning man can only be held as rescued when he

is seen clinging to the rock after the water has fairly retired. So after the wave of religious excitement has spent its force in America, then will, in all probability, succeed a time of reaction. Apathy and indifference may follow in the footsteps of the lively interest which now prevails, and the proper time for reckoning the amount of realised spiritual fruit is, when that sad but almost inevitable time arrives. In the meantime, however, there are certain external effects, of the nature and value of which we may already form some idea, and of which, consequently, we may even now legitimately and confidently speak. Let us name a few of these.

- 1. The membership of the churches has been very largely increased.
- 2. The Church has, in the mean time, been endued with fresh power.
- 3. Another interesting effect of the awakening has been, largely to increase the number of candidates for the ministry.
- The awakening has affected also, and that in a peculiarly striking way, the periodical literature of the country.
- 5. It is yet another noticeable fact that the awakening has everywhere tended to break down sectarian differences, and to bring out the essential unity which characterises all the really evangelical denominations.
- 6. We have reserved to the last a question which all must feel to be one of peculiar interest and importance, "What effect is the American Revival likely to have upon the social evils amid which it has manifested itself?"

LESSONS.

But what is it exactly that we are to set our hearts upon securing for our own country? Many, apparently, would be quite content if we had but a general excitement on the subject of religion. That would indeed be better than the deadness and indifference which so extensively prevail. But there are many reasons why this should not be even the immediate aim of our endeavours. It is well known that the Papists have their revivals as well as ourselves, and, perhaps, with the prominence given to the emo-

WHEN A THAT THEREIN AN THAT WEEK-AFTER SPEAKER OF STYLE S THE TIME Low test 1 agency 70 192 15 25 45 150nest this air ectus of the Portestant wer.

Vist we will a fail i feeth teleplote SCHOOL PARTY OF BUILDINGS in the subsider all "Resource" T none is memorial with these infrestra extensects of the room, and women, other wing he a water. Law that two esting forthing it were refined to Wi want a more that a the mickening of Card's seem a state that a member of state and we expect here results in the way THE POTTO LEVE LOWER TO BE A THEORY METERS of production a prior and that granted, and ार भारतनातात् भी केंद्र नेपाली में विभिन्ने

The sent we use the sut ter-धार्मिकात १० वटावर भार १ क कर अवदार अ process. It has president with-in pritime a Regist . in minute of the starreskening a America e- matic be in maderana conor . In that the many meaning " situated to agree the country. might require to be restminented. But wie kurula restualy genesek in a very estantia genongen, di wa west to make that our aim. It is well when a nation investig and exentaneously assumes the position now oursplied by the Chartisa community in America. But for newsord, unimpression, unim realist. people especially-to rote that we too

क्ष्मा क्ष्म 🖛 🖚 necessary would be to adopt the h na unatiminatory sha necessia ergymte. Anny, as it i . To. 1870 grave us a faint to udkin n sice to this matter. Frequetting that the mir maire-mentings are rather office tion select they have commence mercings have when there was no dein them to begin with, and no spirit to there is after they were began. Investor the Spiritia, in present circu stances particularly, an all-important inty Tuon for prayer is one of the hampuni means by which the blessing may be settially attained: but so to set and talk as to create the impression that union ve can get daily growded meetings u the remot we use not taking a single they rewards in awakening, is literally to mistake the end for the means—the came for the consequence. We must begin, are with the experimentare which is to be wen if men, but with, if needful, an an large and foundation, which may for a time have to eye resting on it but that of God. The ends are quickening and conversion, our means the Spirit and the truth: and the practical question we have to consider is simply this :- What can we do to increase the momentum of the :: used, so as to enlarge and multiply the effects? - British and Foreign Ecangelical Per

Reviews of Beligious Publications.

THE SPARKSNISS OF JESUS AN EVIDENCE FOR CHRISTIANTIA, By DR. C. ULL-MANN. Translated from the Sixth German Lilition,

Cark, Ld nhargh.

Book care like tree. Those of the highest order are of the slowest growth. An oak takes as long to come to matirity as will suffice for some generations of limes. Butler devoted the best part of he life to those meditations which are preserved in his celebrated Analogy. And Ullmann, we are told in the preface, the slowness of its creation than in the to the book new before us, has been en-

gaged for nearly thirty years in expanding the argument which is here presented in an claborate treatise. performance is worthy of the author's patience and toil, as well as of his talents, crudition, and piety. It is to be ranked in the first class of contributions to the theological literature of the age. About as unlike to Butler's book, in some respects, as a book can be-that being as thoroughly English, as this is thoroughly German-it yet resembles it, not more in original presentation of its idea, and the

stiveness of its treatment. iike, the author gives us a résumé literatures on the subject, and concludes by truly observing, that h he does not present an absolutely dea, yet he has aimed to solve his m from his own point of view, in a and clearer way than has been done

purpose of the book is apologetic, gmatical, and it must be judged ingly. e was when an almost exclusive on was given by the advocates of ianity to the external miraculous ce. We hope that time will never ; but we feel the danger there is f losing sight of the external, and ng alone, or to the depreciation of mer, on what is internal and moral. of our German brethren, if we t mind, may strengthen the tenexisting amongst us in this direcbut, with a little good sense, we urely guard against such oneside-, and give to each department of ts true place, and combine them r in their just relation. The one complement of the other. A sinsus may be expected to be a mi-18 Jesus. Our author justly ob-"Miracles are seen to be only a : outflow of that which is already ed in the personality (of Christ); re of the same significance in ref the natural powers, as sinlessness espect of the moral powers. se Jesus as sinlessly holy, and yet y the miraculous element in his would be self-contradictory. On ntrary, if such an element were g, we should feel there was a de-Sinlessness itself involves the lous in principle. It is a new acement in the midst of a sinful thich can only be explained by a causality; and, as has been justly ed, a perfectly sinless man is no iraculous a phenomenon in the world than a man raised from the in the natural world."

author begins by treating of sin lessness. All this he applies in

ure of Jesus, and the testimony borne to his sinlessness by himself and his apostles. An argument is next unfolded, to the effect that Christianity itself is a proof of the sinlessness of Jesus; and the steps of the reasoning consist in a statement of the new, moral, and religious life of Christianity, the unity of morality and religion as elements of holiness, and the true causation of Christian life, not in any abstract idea, but in the living person of Christ, and the unparalleled facts revealed concerning Him. Then come answers put to objections touching the actual sinlessness of Jesus, founded on the development of the person of Jesus, the Messianic plan of Jesus, the temptation of Jesus, and other facts and statements in the life of Jesus; and, secondly, to objections referring to the possibility of sinlessness, drawn from experience, and from the nature of the moral idea, and its development in humanity.

In this part of the work we call particular attention to the views given of the perfect character of Jeaus. They exhibit an eminent power of analysis and illustration. It is common to talk of profound thought, and the clear, felicitous expression of it; here we undoubtedly have both in rare combination. "We shall now briefly," says Dr. Ullmann, "sum up what has been said. The character of the Lord Jesus presents to us the harmony of a life which, in action as well as in suffering, was ever equally penetrated with the Spirit of God, which had its source in the perfect love of God, and realized itself in the highest love to man, and in an entire self-sacrifice for the salvation of the human race. In a word, it is the love of God manifested in a form purely human. Now the idea of such a being as this excludes the possibility of sin; for sin, which is in its very nature antagonistic to God, can find no place where selfishness, which is its essence and principle, is utterly abolished by the full energy of love to God and man. And, in fact, the picture of Jesus which the gospels present to us, and that which the apostles everywhere describe, is such, that, even if it had not been expressly stated estigation of the biblical portrait. | in Scripture that He was without alm, we could never have conceived of sin, of separation from God, of moral obliquity, as forming a feature in that picture, without being sensible that we should thus materially disfigure and def ace it, nay, destroy it altogether."

"Such is the portrait of the Man, Christ Jesus, as drawn for us-sometimes in undefined general outlines, at other times, again, more fully and distinctly, by the inspired evangelists. And truly we may say, with one now glorified, who made the portrait of Jesus his life-long study, 'For the very idea of such a character one might well let himself be branded or broken on the wheel; and the man who would laugh or mock at it is certainly mad. He whose heart is in the right place must ever lie low in the dust, and worship, and rejoice.' Unquestionably the moral image of Jesus, even if regarded as nothing more than an idea, is the noblest and dearest possession of humanity—a thing surely for which a man might be willing to live or to die. For this idea is the noblest to which, in religion or in morals, the mind of man has ever attained. It is the crown and glory of the race; it is the holy place in which the moral consciousness may find refuge from the corruption of every-day life. The man who would knowingly stain or becloud this idea would be a blasphemer against the majesty of the divinely-begotten human spirit, in its fairest and purest manifestation. Even if we were to regard the image of Jesus as an invention, we should have to confess it to be the sublimest fiction that the mind of man has ever conceived. We should have to own that, as a romance, it far transcends every common experience, and that in its world-transforming power, it has proved itself more mighty and more efficacious than the whole range of actual facts, of whose reality history gives us unquestionable evidence. But just because it does so transcend alike all the romance and all the reality in the world besides, it is impossible for us to regard it as a fiction; just because it is so deeply and indisputably interwoven with the whole de-

rause, more particularly, the origin of the Christian faith, in its peculiar factures, would be utterly inexplicable if it be not true, — we must of necessity view it as historical and real."

All this is beautifully conceived, and admirably expressed; but we may be allowed to observe that the author, in the unfolding of his argument, becomes now and then unsatisfactory, from his taking narrower ground than there is any occasion for. His object is to infer the divise from the sinlessness of the human; and in so doing, he seems to consider that the divine clement must be left out of view altogether, until the sinlessness of the human character is completely esta-blished. Now, there are some things in the life of Jesus which appear to us inconsistent with the perfection of merely human character. His divine nature and His sacrificial work alone can explain them. His asserted relationship to the Father, and some of His miracles, seem to us incompatible with the consciousness and character of a perfect man, unless with the perfect manhood there be conjoined the consciousness of having what is above all mere manhood, however perfect. And moreover, the agony in the garden appears to us to demand for its vindication, and consistency with perfect sinlessness, the thought of a propitiatory substitution; Christ's state of mind in that wonderful passage of his history requiring the idea of conscious suretyship to be combined with that of conscious innocence. Now, of course, in conducting such an argument as Ullmann's, the divinity of Christ, and the work of the atonement, must not be postulated, for they are the very things sought to be proved; but still where objections to the sinlessness of Jesus may be suggested on the ground of the seeming presumptuousness of some of his assertions and acts, and the inexplicable depth of his sorrows-those objections may be obviated or met by a reference, in the way of hypothesis, to the higher truths involved in the conclusion as to His divinity and atonement.

putably interwoven with the whole development of the human race, and beobjections, he travels over a field of thought where Englishmen are not much wont to walk. His argument is adapted, and very properly so, to the existing state of theological speculation in his own country. The very thoroughness of his investigation leads him to deal with theories and difficulties which, happily, few on this side the German Ocean are troubled with. Trying to put ourselves in the German position, we think Dr. Ullmann has succeeded in removing certain obstacles in the way of subtle minds; but looking at the habits of English thought, we apprehend a good deal in this part of the book will mystify the subject, and bewilder the reader, rather than elucidate the one, or satisfy the other. Sometimes, too, the author gets on very dangerous ground, and though most strenuous in maintaining the actual sinlesaness of Jesus, he admits in some sense the possibility of sin in his human nature. A distinction, it is true, may be made between physical and moral possibility, and the former may be admitted without any approach to what is generally termed the doctrine of the peccability of Christ. Believing in the intimate union of the divine and human in Christ-sometimes called the hypostatic union — as theologians we should be prepared to maintain against an antagonist the moral impossibility of sinfulness in Christ; but still we must acknowledge that these discussions about mere possibilities are not desirable. Plain Christians will be content with the belief that the Blessed One "did no sin, neither was guile found in his mouth."

In the latter part of the book, Dr. Ullmann develops his inferences as to the person of Jesus, and His relations to humanity. Bearing in mind the apologetic character of the book, it would be unfair to demand much fulness of degmatic statement; but we think it right to say, that though, on the whole, as far as it goes, there does not seem much to object to in the way Dr. Ullmann exhibits his conclusion, we think it very likely that his statement of the doctrine of Christ's divinity would not be exactly coincident with ours. He seems to ad-

mit the Atonement, when he says, "The apostles have recognised the death on the cross to have been the only true and eternal sacrifice of propitiation." Upon the substitutionary character of His work he also insists. But when he says, "The idea of substitution is indeed to be regretted, as something false and dead, if what is understood by it be merely external and formal, and thus, also, a capricious transference of merit from' the guiltless to the guilty;" we apprehend a defective opinion as to the Atonement lurks under this phraseology. Emphasizing the words "merely" and "capricious," we could adopt the sentence -though we should choose to say something more in connexion with it of an explicit kind; but as there is no full and satisfactory statement of the idea of expiation, we must strongly object to the passage. The author speaks very beautifully of the vital union between Christ and the believer-in all which we agree; but while we would give the boldest prominence to the holy results of Christ's work in the spiritual life of his people, we must still carefully preserve as a cardinal point of Christian truth the doctrine of the expiatory sacrifice of the Redeemer.

There are other things we object to in the book, but we must conclude our remarks. It has defects and faults, but, read with discrimination, and supplemented by fuller evangelical views, the theological student cannot fail, we think, to derive from this remarkably able and claborate dissertation, as we have done, a large amount of instruction and profit.

FIVE SERMONS PREACHED BEFORE THE UNIVERSITY OF CAMBRIDGE. By RICHARD CHENEVIX TRENCH, D.D., Dean of Westminster.

London: J. W. Parker and Son; Cambridge: Macmillan and Co.

far as it goes, there does not seem much to object to in the way Dr. Ullmann exhibits his conclusion, we think it very likely that his statement of the doctrine of Christ's divinity would not be exactly coincident with ours. He seems to ad-

our Lord are among the most luminous and | able expositions we possess of a most important portion of inspired writ. There is a fascination about his style, which lures us to the perusal of his productions; and they contain the results of extensive reading and the thoughts of a judicious and reflective mind, inspired with profound voneration for the oracles of God. We have read none of his works, however, with greater pleasure than the discourses contained in We this small but interesting volume. cannot but congratulate the Dean of Westminster on the selection of his themes. Called to preach before a learned University, he resolved to make Christ the topic of his ministry. Christ, the only-begotten of the lather; Christ, the Lamb of God; Christ, the Light of the World; Christ, the true Vine; Christ, the Judge of all Men. There can be but one opinion among all reflecting persons, about the momentousness and seasonableness of these topics. They are topics adapted to all times; topics, the exhibition of which, that Divine Spirit, whose office it is to glorify Christ, may be expected to bless; and topics which, both in themselves and in the method of their discussion, are peculiarly suited to the present age. teaching of Dr. Trench on the person of Christ is clear and decisive, and some of his practical applications of the Incarnation are most instructive. We were particularly pleased with his unfolding of the sentiment conveyed in the following striking sentence :- "We have then a man whom men may worship, and yet not be guilty of idolatry; whom they are bound to worship, for He is also the Son of God, if they would not be guilty of impiety." Upon one point of a speculative nature, introduced by Dr. Trench, our readers may entertain different views. The Incarnation he does not regard "as a mere result and reparation of the Fall; such an act as, except for that, never could have been; but it lay bedded at a far deeper depth in the counsels of God, for the glory of his Son, and the exaltation of that race formed in his image and likeness." In support of this view, he dwells on the permanent assumption of the World pleases us much. We were

vain to reason as to what would have been the issue had there been no Fall. We have been wont to regard the Incarnation as a great expedient of divine wisdom and love, for the restoration of our apostate nature; an expedient which, but for our spostacy, would never have been adopted. At the same time we believe, that, as a manifestation of God, # enlarges the knowledge and happiness of the universe; and in reading our author, we were forcibly reminded of the statement of Lord Bacon, that the crestion of the universe was regulated-"all with respect to the Mediator, which is the great mystery and perfect centre of all God's ways with his creatures, and to which all his other works and wonders do but serve and refer."

The discourse on the Lamb of God is able and seasonable. Like the other sermons, it is short, and we could have wished that the preacher had allowed himself more space for the elucidation and enforcement of this great theme. Yet it is an admirable defence of the vicarious and satisfactory character of the death of Christ. The objection made to the righteousness of God, in the substitution of the innocent in the room of the guilty, is carefully examined. He shows that " though the word satisfaction is not in Scripture, the thing is everywhere there, and that we are contending not about words, but things."

Nor can Dr. Trench be charged with taking a one-sided view of the Atonement, for he shows that "it has a face with which it looks towards God, so well as one with which it looks toward man." The concluding passage, in which he urges the adaptation of this faith to satisfy the deepest needs and cravings of the soul, is as pathetic in its tone, as it is telling in its argument. We recommend the whole discourse to the study of those who have been fascinated with the manner in which Mr. Maurice presents his defective and unsatisfactory views of the sacrifice of Christ.

The sermon on Christ the Light of our humanity by the Son of God. It is struck with the manner in which the

author puts the argument from the cen- | acquainted with Mr. Glyde must have tral position which the Saviour uniformly assigns to himself, in favour of his divine dignity, and the observations on walking in the light have a most important aspect in relation to Christian character and enjoyment.

The discourse on Christ the True Vine is to us the least satisfactory in the volume. Dr. Trench holds, though in a modified sense, that the grace of regeneration is conveyed in baptism, and his views on this point affect his statements respecting union with Christ, a union which we believe can be formed and maintained only by faith. The "first initial act of this engrafting," Dr. Trench would regard as the sacrament of Baptism, yet he regards it as simply conveying "the germ " of a new life; a germ which, though implanted, may never be unfolded, and even eventually come to nothing. The Dean distinguishes between regeneration and renewal, and asserts "those are regenerate who yet are never truly renewed." Here we see how a man of independent mind and devout heart is shackled by the catechism and formulas of his church. Upon such a subject we feel our vantage-ground as Protestant Dissenters, in accepting the Bible as our only standard of faith; the Bible, without Prayer-book or Catechism, to bias our interpretation of its teaching.

The concluding Sermon, on Christ the Judge of all Men, is solemn and searching. One object appears to pervade the sexies, and that is, to exalt the Saviour. We cannot but rejoice that a preacher so gifted, invested with so high an office, and addressing so illustrious an auditory, should have proposed to himself such an object, and should have executed it with such distinguished ability and success.

MINIOUR AND REMAINS OF THE LATE REV-JONATHAN GLYDE. Edited by the Rev. G. W. CONDER, of Leeds. 12mo, pp. 525.

THE is an interesting and edifying book, and especially that part of it which sists of the memoir itself. Those who had the pleasure of being personally

been strongly and warmly attached to him. There was much in his character, his spirit, and his demeanour, which was very loveable. His countenance, of which a faithful portrait is prefixed, was itself a letter of recommendation. Those who remember his college career, while pursuing his studies for the Christian ministry, will not be surprised to learn, by the Memoir, the strength of affection he inspired when he became the pastor of a church.

"He was," as Mr. Conder informs us, "an eminently devout man; God was in all his thoughts. He walked with God. There was never any abrupt transition from the secular to the spiritual with him. The spiritual was the atmosphere which constantly enveloped the secular. Very much of the intercourse he held with his friends, and all his more important daily engagements, were 'sanctified by the word of God and by prayer.' He was ready, at every moment, for prayer. He could be gay, cheerful, witty, playful even; but there was a tone about it all, that made the least spiritual of his companions feel no incongruity between his pleasantry and his prayers.

"He was a man of general culture, and wide and varied reading. In the midst of a large fraternity of ministers, it may be said, almost without exception, his elders respected him, his juniors revered him, and all loved him. Never did funeral procession contain more sorrowing hearts than that which led him to his grave."

Many of his letters reveal a fertile and a cheerful mind, and a benignant spirit, and an affectionate heart. sermons indicate an easy flow of spiritual thoughts, a strong sense of the value and importance of the leading truths of the gospel of Christ, and an ardent desire to impress them on the hearts and consciences of his hearers. would, of course, be more highly appreciated by his attached hearers, and would produce a deeper impression, by his earnest delivery, than they can be expected to secure on the minds of general readers, who may peruse them in this volume.

We cannot but think that the memoir

tageously circumscribed within narrower | used. limits. It is not desirable, we think, to extend a sketch of this description to the number of 207 pages, in a work of this size; it greatly increases the price, and thereby diminishes the circulation and the number of readers. We are, however, much indebted to Mr. Conder for the able

LIFE IN ITALY AND PRANCE IN THE OLDEN TIME. By J. C. COLQUHOUN.

manner, and the admirable spirit in which

he has performed his task.

London : Wertheim & Co.

Ir appears from the introduction to this volume, that the outlines of the sketches it contains were previously published in some periodical. They are here filled up and enlarged. The title hardly conveys an idea of the contents, which consist of four biographies, - Gwolamo Savonarola, the great Florentine reformer; Olympia Morats, a learned Italian lady, in early life connected with the court of Ferrara, afterwards spending years of exile in Germany, in consequence of her Protestant principles; Marguerite d'Angouleme, Francis the First's sister; and Jeanne d'Albert, both queens of Navarre, and both associated with the cause of the French Reformation. The book is mainly an illustration of certain passages in the history of that grand religious revolution which will ever give singular prominence and interest to the sixteenth century. Pictures of Italian and French life are copiously introduced, and appear as backgrounds to the historical personages movdance of detail with regard to remotely mon every-day affairs, sometimes diverts washy things, wanting substance, power, and tone. Not so with the present production. Mr. Colquhoun, while a clever artist, knowing how to employ his materials with effect, has first taken care that | terest to every preacher. his materials should be good and true,

valuable as it is, might have been advan- the best sources, and tested before being

We have no room for analysing the -we would recommend our readworkers to do this for themselves, and must rest satisfied with the following glimpse of Savonarola in the pulpit.

"As the church of San Marco soon overflowed, the preacher was induced to transfer his sermons to the cathedral, in the Lent of the following year. He there addressed an enormous audience, in a building crowded with historic associa-The crator spoke from a pulpit placed under the dome, which was at that time a feat unrivalled in architecture, which all Italy came to admire, and on which the eyes of the young Michael Angelo were fixed in wonder. cathedral were collected the monuments with which successive generations of artists had striven to celebrate the deeds, or to immortalize the patriots of Florence. The features of its warriors, the tombs of its benefactors, and the busts of its men of genius were found there. Here, by a public decree, was placed the portrait of Dante, wronged in his lifetime, but now revered. Here were the monuments of philosophers buried at the public charge, with epitaphs over them, composed by men of the highest literary note. Here were hung the armorial bearings of the Guelph and Ghibbeline factions, which had once divided Italy; and alongside of them the standard of the republic which had survived them. The light, which streamed through the windows on the pavement of marble was ing before them. Perhaps this subsidiary | coloured by the richest tints of painting; matter is rather too copious. The abun- and as the pale, spare form of the monk arose in the pulpit, there appeared below related incidents, social habits, and com- him, thickly pressed together, a throng chequered with bright costumes, whose the reader's attention too much from the eyes were intently fixed upon him, while, interest of the principal theme. Books as he looked down on the mass waving of this order are frequently but wishy- to and fro under excitement, he saw the human pavement light up and glow in the sombre nave, flashing into animation under his stirring appeals." What follows is of deep, practical is-

"In his first sermons he had borrow sound and well-seasoned; collected from \ largely from the stores of learning which he had laid up in his studies, and with which it was the habit of the Dominican preachers to interlard their discourses. But,' he says, 'when I preached the subtle teachings of human wisdom, I remarked impatience depicted on the countenances of the hearers;' and this impatience was not confined to the vulgar, but was as visible in the faces of the educated. He learned another lesson. 'When I enlarged on the majesty of Holy Writ, all eyes were turned towards me with admiring attention, fixed as statues.' The Bible, and appeals to the conscience, became hence-

forth his weapons. Learned preachers he likened to the mourners employed when the daughter of the house lay dead, to play plaintive airs, that passed powerless over the corpse. 'These divines,' he says, 'are continually in the presence of souls without life, and they fancy they can raise them by their subtleties and learning; and yet, not only are the dead not raised, but the living soul is slain. It is only when the Saviour enters and sends forth these fine performers, and their tumultuous crowd, that the voice of power is heard, and life returns."

BRIEF NOTICES OF RECENT PUBLICATIONS.

YSELDEN. A Perambulation of Islington. By T. E. TOMLINS. London: Hodson.

THE taste for antiquarian researches, once confined to a small class, has now spread so far and wide, that many books containing them have become extensively popular. The artistic skill with which the materials have -the bright colouring given to been disposedbeen disposed—the bright colouring given to picturesque details—the throwing of perplexed questions, dry documents, and the various evidence conducting to conclusions, into notes or appendices—are the characteristics upon which works archeological depend for any popularity they possess. We cannot say that which works archeological depend for any popularity they possess. We cannot say that the book now before us has any pretension to be numbered among the "taking" productions of this order, but the patient research it displays, and the thorough justice done to the subject, in the way of bringing together old documents for purposes of illustration, are of the highest order, and such as would heat out. documents for purposes of illustration, are of the highest order, and such as would beat out of the field the doings of the more brilliant members of the antiquarian fraternity. The writer has laid the people of Islington under an obligation, and it will add to their intelli-gence, and the interest of their "perambu-lations," to take Mr. Tomlins for a guide. Islington is connected with the story of the Re-formation, and has happily become the seat formation, and has happily become the seat of powerful religious agencies and influences; we wish more attention had been given to researches in connexion with their early history.

A COMPENDIUM OF UNIVERSAL HISTORY, ANCIENT AND MODERN.

London : Jarrold.

CHRONOLOGY FOR SCHOOLS. By T. H. JAQUESNET.

London : Longman.

THE former of these is an exceedingly useful manual, patiently and thoughtfully executed by one who evidently knows what he is about.

The latter is an abridgment of the Compendium of Chronc'sgy, giving all the principal events in the history of the world, with their respective dates. It may be taken as a useful companion to the other book.

GATHERED LIGHTS; illustrating the Meaning and Structure of the Lord's Prayer. By C. H. ROBERTSON.

Edinburgh : Grant.

Numerous extracts from theologians of very averaged so as to afford a calena of illustrations respecting the great pattern for prayer. The gathering together of such lights is not authorship of pretension, or calling for criticism, but it has its value.

PRAYERS FOR THE CHAMBER OF SICENESS.

London: Wertheim and Co.

A REAL helping hand is this to hope and comfort, in hours of weary sorrow.

THE VAUDOIS: Observations made during a Tour to the Valleys of Piedmont. By G. HENDERson, D.D.

London: Snow

a fresh issue of an interesting book published some years since. The sub-ject, and the singular qualifications for writing upon it, possessed by the lamented author, powerfully commend it to the Christian public.

HISTORY OF WESLEYAN METHODISM. VOL. II. By G. SMITH, LL.D., F.A.S. London: Longman and Co.

We are glad to find that the pains-taking author is successfully persevering in his labori-ous task. He deserves well of the Christian public, and of his own denomination especially.
We noticed the first volume at some length,
but must reserve further observations till the work be completed.

Chronicle.

THE MEN OF THE MONTH.

NOVEMBER.

- 1. HUMPHREY PRIDEAUX, Dean of Norwich, a man of considerable learning, and author of several works, of which the best is that commonly called "Prideaux's Connection." He died in 1724, at the age of 76.
- ALEXANDEE CRUDEN, an excellent and laborious man, compiler of the celebrated Concordance which bears his name, died at Islington, 1770, in his 69th year.
- 2. RICHARD BANCROFF, Archbishop of Canterbury, a learned and zealous promoter of Church of England principles, and chief overseer of the authorized translation of the Bible, died 1610, aged 66.
- John Glas, a celebrated Scottish divine and controversialist, died 1773.
- 3. CHARLES DRELINCOURT, an eminent French Protestant writer and minister, died 1669, aged 74.
- 5. James Brattle, a distinguished poet and metaphysician, born 1735. He died in 1803.
- 6. EBENEZER EBSKINF, a popular and influential minister of Scotland, died 1752.
- 8. John Milton, England's greatest i religious poet, died 1674.
- EDWARD POCOCK, an eminent divine, and distinguished scholar, born 1604. He died in 1691.
- 9. WILLIAM CANDEN, author of the "Britannia," died 1623.
- 10. John Scotus, a celebrated writer of the ninth century, died 883.
- MOHAMMED, founder of the great system of imposture which bears his name, died 570.
- 12. Peter Martyr, an active promoter of the Reformation, died 1552.
- RICHARD BAXTER, equally laborious and illustrious as a minister and as a writer, born 1615. He died in 1691.
 - 13. Augustina, Bishop of Hippo, in

- Africa, the most eminent theologism of the early church, born 354.
- 13. PELAGUES, author of the system called, after him, "Pelagianism," born 354.
- PAULUS FAGIUS, one of the Reformers, died 1550.
- 14. BISHOP HOADLY, a learned divine of the Church of England, born 1676. He died in 1761.
- JEAN PAUL RICHTER, an eminent German philosopher, died 1825, aged 62
- G.W. HEGEL, another distinguished German philosopher, died 1831, at the age of 61.
- 15. Albertus Magnus, one of the writers called "Schoolmen," died 1280.
- WILLIAM COWPER, born 1731. This amiable, pious, and elegant poet died in April, 1800.
- JOSEPH MILWER, a minister of the Church of England, of evangelical sentiments, and author of a popular Church History, died 1797, aged 53.
- Dr. WITHERSFOON, an eminent American divine, died 1794. He was a native of Scotland, and born in 1722.
- WILLIAM KNIBB, the missionary, distinguished for his efforts on behalf of the slaves in the West Indies, died 1845.
- 16. CASPAR CRUCIGER, one of the Reformers, died 1548.
- 17. Dr. Hendreson, distinguished as a Biblical professor, as a translator of the Scriptures, and as a Christian man and minister, born 1784.
- 19. Zanchius, an eminent theological writer, of the age of the Reformation, died 1590.
- Bishor Wilkins, a learned and pious prelate of the Church of England, died 1672, aged 58.
- 22. Dugald Stewart, born at Edinburgh, 1763. His great ability, activity, and attainments won for him a foremost place among the philosophers of Scotland.
 - 28. COLUMBAN, a celebrated character

in early Scottish church history, died 615.

- 23. Archbishop Tillotson, whose sermons were formerly in great repute, died 1694.
- Da. Gill, born at Kettering, 1697. He rose from an obscure position to one of great honour; but his Commentaries are more remarkable for learning than for judgment. He died in 1771.
- 24. JOHN KNOX, the Scottish Reformer, died 1572.
- 25. Dr. John Kitto, died 1854. Dr. Kitto was born at Plymouth, and became one of the most useful Christian writers of the age. He was equally characterized by great amiability, piety, humility, and learning.
- 26. THEODORUS BIBLIANDER, a Reformer, died 1564.
 - Dr. Derham, a clergyman, and

- author of some valuable works in theology, born 1657. He died in 1735.
- 27. Bishop Lowth, born 1710. He was a man of great and varied attainments, and wrote a number of works of permanent value. Lowth died in 1787.
- THOMAS HARMER, author of a useful work in illustration of Scripture, died 1788, in his 73rd year.
- 28. CARDINAL WOLSEY, died 1580. He was a native of Ipswich, and born in 1471.
- 29. BEIAN WALTON, Bishop of Chester, and a man of great learning, editor of the celebrated Polyglot Bible in nine languages, died 1661.
- 30. John Selden, one of the most learned men of his age, eminent as a lawyer and as an author, died 1654, at the age of 70 years.

Dome.

SOIRBE AT NEW COLLEGE.

THE opening of the Session at New College, St. John's-wood, was, as usual, celebrated by a soirée, to which the friends of the Institution were invited. Tea and coffee were served at six o'clock, and at seven the company were summoned to the library to listen to a lecture from Professor Godwin, to whom it had fallen in turn to deliver the opening address.

Dr. Halley commenced the proceedings by giving out a suitable hymn, and this having been sung by the assembly, he called upon the Rev. Samuel Martin to conduct a devotional service. Having read a portion of the 3rd and 4th chapters of the Epistle to the Ephesians, Mr. Martin engaged in prayer, fervently supplicating the Divine blessing on the College, and expressing thankfulness for the favour which had hitherto been shown to it, and for the usefulness of its professors.

Dr. Halley then said, they had matter for congratulation in the attendance of so many of their friends that evening. He thought he might venture to construe things would be done and said unwisely.

their presence as an expression of their continued attachment to the college. At present, it was his duty to introduce to them the lecturer of the evening, though to an audience collected at New College he stood in no need of any introduction. He would only say that he thought it well for them that it had fallen to his lot to deliver this lecture.

Professor Godwin, on coming forward, was received with a burst of applause. He commenced his address by saying that he was sure it would not be deemed improper by the friends present for him to direct his first words to the students; and accordingly, turning to them, he said that, notwithstanding the charges that had been made against them, and widely circulated, the professors received them again with pleasure and confidence, believing the truth of their professions, and knowing the correctness of their conduct. They did not say that nothing had taken place amongst them but what was to be praised. By the most discreet some Since the old have not attained to perfection, they could not well attribute it to the young. But they were sure that nothing was tolerated among them unbecoming gentlemen and Christians. locturer then went on to say that the primary objects for which the College was first instituted, and had always been supported, was to spread the highest knowledge given in the person of Christ, and to subserve the highest good by spreading the kingdom of Christ. For this it was needful to understand His person and character, what He was in Himself, what He was as a King and as a Saviour, and on account of which we acknowledged Him to be our Lord and Redeemer. The learned Professor proceeded from Scripture to exhibit Christ as the Truth, the Love, the Righteousness, and the Power of God.

We cannot pretend to give our readers any idea of this closely reasoned and complete, though condensed, defence of the first truths of the Gospel. It was listened to with the profoundest attention and deepest interest throughout, and an enthusiastic outbreak of applause greeted the lecturer as he took his seat.

The Rev. J. C. Harrison then offered prayer.

The Rev. Henry Allon said he was not aware what the order of the meeting was, or he would have risen earlier to move that Mr. Godwin be requested to publish his most admirable address. It should be circulated by thousands, and it could not fail at once to dispel some mirgivings which might have been created with respect to the College.

The Rev. John Stoughton seconded the proposition, and said that if the request had not been made on this occasion, it certainly would have been at the first meeting of the Council.

The resolution was approved unanimously.

Professor Godwin, however, said he must decline to publish his paper in any shape. As an opportunity would be afforded him, unsought by himself, of declaring his opinions at length in the Congregational Lecture he should shortly deliver,

his present feeling was decidedly against publication.

Dr. Wm. Smith, and others, addressed the meeting, which was eminently devotional, and left the happiest impressions on the minds of all who were present.

ANNUAL MEETING OF THE WESTERN COLLEGE. On Friday, the 3rd of September, the

annual meeting of the friends of the Western College was held at Union Chapel, Courtenay-street, Plymouth, W. Lavers, Esq., presiding. Mr. A. Rocker, the secretary, read the report, which stated that at the last annual meeting the Committee were enabled to announce that the very serious loss which had been sustained by the removal of Dr. Alliott from the theological chair was supplied by Mr. Charlton, and that Mr. Anthony had already entered upon his duties as classical and mathematical tutor. The Committee were enabled to report, after the lapse of an entire session, that there arrangements had afforded thorough satisfaction to all those who were more immediately connected with the college. At the last meeting there were eighteen students, six on probation, and two lay students. Since that meeting seven students had left, and at present there were sixteen ministerial students, six on probation, and two lay students. The Committee then enumerated the uniform success which had attended those students who had left, and the honourable positions they had been called to occupy. The Committee deemed it right specially to submit to the meeting the question of providing without further delay for the erection of a college in Plymouth. The year 1852 having been the centenary year of this institution, it was resolved that a memorial fund should be raised to commemorate this epoch by the erection of suitable buildings for the reception of the Western College. £1,580 11s. 8d. was promised, and £1,152 15s. 7d. had been collected in furtherance of this design. A suitable site had been selected, and the projected scheme only waited for the approval of the meeting and the liberal contribution of friends to give it ahowed that, during the past year, penditure amounted to nearly £800. seeting was closed by the Rev. Hewitt's delivering an address to idents.

NAL MEETING OF THE CONGREGA-TIONAL UNION.

nineteenth Autumnal Meeting of ion commenced its sittings in Hali-Monday evening, October 18th. A devotional meeting was held in on-road Chapel, when an address livered by the Rev. John Kennedy, of London. It was directed to the eration of those passages in the lestament in which our Saviour is sed as praying. The mysteriousness an engagement on the part of the God, but especially its display of man elements in His nature, were

and practical manner.

Rev. Dr. Alliott, the President of sion, conducted a similar service at y; the Rev. Dr. Ferguson, at suse; and the Rev. J. C. Harrison,

upon at some length in an appro-

adon, at Sowerby Bridge.
withstanding the very unpropitious
f the weather, the attendance at
meetings was large; and it was
I that almost all the addresses
ayers bore a distinct reference to a
of religion in our churches.

Tuesday morning, the delegates sled in considerable numbers at on-road Chapel. A published list as showed that 360 gentlemen were ag the hospitalities of the friends lifax; — Bradford, Huddersfield, , Brighouse, Lighteliffe, and neight villages contributing their share ommodation. The arrangements cellent, the place of meeting very ient, and the attendance of pastors legates was most punctual.

en o'clock the Rev. Dr. Alliott

he chair, and after a devotional e he read the introductory address, occupied nearly an hour in deand was listened to with deep m. The subject was the Rest Religion, to which matter so . XXXVI.

much of the attention of the Union was directed at its session last May.

At the close of the President's address, the Rev. B. Mellor, of Halifax, submitted a resolution by which the assembly expressed its thanks to Dr. Alliott, and requested the document for publication. Mr. Mellor gave a hearty welcome to the Union, in the name of his brethren in Halifax, and said that it had been a matter of earnest solicitude that a great blessing might result from the meetings.

Dr. Halley in a few words seconded the motion, which was carried unanimously.

The Rev. George Smith stated that he had received a letter from the Rev. Dr. Legge, of Leicester, regretting that, as chairman elect for the year 1859, he was unable to be present at the Halifax meetings.

The Rev. Thomas Rees, of Beaufort, presented to the assembly an interesting paper on the state of Congregationalism in Wales, which, in fact, was a history of Dissent in the principality, from the time of John Penry to the present period.

A very carefully prepared paper was read by the Rev. Dr. Ferguson, upon the subject of forming a fund to aid aged pastors in retiring from the full work of the ministry; which gave rise to an interesting and important discussion, in which the following took part:—Revs. J. Ashby, Dr. Hewlett, Dr. Massie, T. James, James Davies, D. E. Ford, Dr. Halley, H. Bromley, and G. Smith; and Messrs. T. E. Plint, C. Jupe, J. Roseley, and others.

At seven o'clock in the evening, a public meeting was held in favour of denominational Missionary efforts, when the chair was taken by Samuel Morley, Rsq. Dr. Massie addressed the meeting on the subject of Home Missions; the Rev. R. Sewell, of Londonderry, spoke on the subject of Irish Missions; the Rev. J. L. Poore, from Australia, spoke at large on the subject of Colonial Missions. The meeting was also addressed by the Rev. Alexander Thompson, Rev. J. W. Richardson, and Rev. G. Smith.

and was listened to with deep m. The subject was the ReMR Religion, to which matter so paper was read by the Rev. J. C. Harrison.

setting forth the means by which the gospel may be more fully extended by our churches amongst the people of this country. After prayer by the Rev. J. Pridie, appropriate resolutions were proposed by the Reva. Messrs. W. Guest, Dr. Tidman, J. Parkinson, S. McAll, Messrs. Spalton, Richards, &c.

In the evening of the day, a public meeting, for the illustration and enforce-

ment of Congregational principles, was held, Mr. Thomas Barnes in the chair.

The Rev. G. W. Conder addressed a crowded meeting of working men, in the

Mechanics' Institute, upon Popular Errors about Religion. The address was listened to with the greatest attention, and evidently produced a deep impression.

On Thursday morning, the Rev. Dr.

Halley delivered a very interesting lecture on "Oliver Heywood, or early Nonconformity in the border country of Yorkshire and Lancashire;" and in the evening, a

sermon was preached by the Rev. Samuel Martin, of Westminster. On Friday morning a public breakfast for the friends of the Education Board

for the friends of the Education Board was held, when the subject of popular education on Christian principles was advocated.

We have only space to add, that all the meetings were well attended, and yielded the most entire satisfaction to the numerous friends assembled.

The following gentlemen were also present at the various sittings of the Union, and took part in its deliberations:
—Mr. Hadfield, M.P., Mr. Crossley, M.P., Mr. T. Barnes, Rev. John Ross, Mr. Roseley, Mr. Richards, Professor Frazer, Mr. E. Morgan, Rev. D. G. Watt, Rev. W. Tyler, Mr. Charles Reed, Rev. R.

HANTS ASSOCIATION.

Ashton, Rev. G. L. Maitland, &c., &c.

The annual meeting of the Hants Association was held at Gosport on the 5th and 6th ult. On Tuesday evening the Sunday-school Union in connexion with the Association celebrated its anniversary. At the public meeting, a paper on the question, "How far the principles distinctive of our denomination should be made the subject of teaching in the

Rev. J. Fletcher, of Christchurch. On Wednesday morning a Public Meeting was held in the Congregational Chapel, when the subject of "Weekly Offering was again brought under consideration, by adjournment from the last annual meeting. The Rev. J. Ross went fully into the question, and after a lengthened debate, a resolution was carried, unanimously recommending to the churches in the Association the adoption and practice of Weekly dedication, commonly known by the name of "Weekly Offering." The meeting of the pastors and delegates of the associated churches was then constituted, and the general business despatched. The subject of Chapel Registration, together with the condition and custody of trust-deeds of chapels, and other properties belonging to the churches, was again brought before the Association. In the evening the sermon was preached by the Rev. John Woodwark, of Southampton, in the late Dr. Bogue's church; the subject, "The ministration of the Spirit." The services closed by the celebration of the Lord's Supper, # which the Rev. T. Adkins presided.

schools of the Union," was read by th

APPRENTICESHIP SOCIETY.

THE Annual Meeting of the Society for Assisting to Apprentice the Childres of Dissenting Ministers was held, at the Congregational Library, on Tuesday morning, September 28th, the Rev. I. M. Souls in the chair.

The report was read by the London Secretary, the Rev. I. Vale Mummery and stated that during the past year sixteen candidates had been elected, and £227 10s. voted towards their premiuma, or apprenticeship expenses; making, since the formation of the Society in 1829, one hundred and eighty-nine candidates, and the sum voted in grants £3,281.

Very interesting extracts from various letters were read, showing how gratefully the help afforded by this useful Society had been received by many excellent ministers of the gospel.

From the treasurer's account it sppeared that the receipts for the year amounted to £557 8s. 3d., and the expenditure to £390 10s. 5d., leaving a balance in hand of £166 17s. 10d. On the motion of the Rev. A. Good, seconded by the Rev. G. Rose, the report and balance sheet were adopted, and the officers for the ensuing year appointed.

PUTNEY.

INTERESTING meetings were held at the Independent Chapel, Putney, on Tuesday, the 14th of September, to celebrate the jubilee of that place of worship. In the afternoon, Divine service commenced at three o'clock, when prayer was offered by the Rev. W. C. Yonge, and the Rev. David Thomas preached from John xiv. 12. In the evening, the public meeting commenced by singing, and prayer was offered by the Rev. Bvan Evans; after which the Revs. J. B. Talbot, J. B. French, W. Barker, W. Haydon, and others, took part in the proceedings.

GRAYS, BAKEN.

THE new Congregational Chapel at Grays was opened September 30th, 1858. The Rev. T. W. Davids, of Colchester, preached in the afternoon, and the Rev. J. C. Gallaway, of London, in the evening. The congregations were large; the collections good. The building has cost £650, of which sum £450 has been paid.

COCKERMOUTH.

Ox Sunday, October 17th, two sermons were preached by the Rev. N. White, of Carlisle, on the occasion of re-opening the Independent Chapel at Cockermouth, where the Rev. W. Southwick has accepted the pastorate. On the following Tuesday, the ordination service was held. The Rev. W. Wrigley opened the service by describing the nature and constitution of the Christian church. The Rev. J. Rennie asked the usual questions. The Rev. J. Harper offered the recognition prayer. The Rev. W. Brewis gave the charge, and the Rev. W. Sanders preached to the church and congregation.

OXFURD.

THE recognition of the Rev. David Martin, as pastor of the Independent

church in this city, took place on Wednesday, September 15th. After the reading of the Scriptures and prayer, the Rev. J. Rowland, having made some observations on the nature and purposes of the assembly, proposed the usual questions. The pastor and people were then solemnly commended to God by the Rev. W. Legg. The charge to the minister was delivered by the Rev. Dr. Archer, of London, from Esek. xxxiii. 7, 8. The sermon to the people was preached by the Rev. George Martin, of Chelmsford, brother to the pastor, from John iii. 29. The whole service was solemn and impressive.

RECOGNITION SERVICES, ULVERSTONE, LANCASHILE.

THEREV. Francis Evans, who for nearly six years has been pastor of the Independent church at Long Buckby, Northamptonshire, has recently returned to his former charge at Ulverstone, in Lancashire. Interesting recognition services have just been held, in connection with this re-settlement.

On Sunday, September 19th, two sermons were preached by the Rev. Thos. Coleman, of Ashley, Northamptonahire. On the Tuesday following, a public meeting was held in the chapel, when the Revs. Thos. Taylor, J. Hamer, J. Williams, Thos. Coleman, and F. Evans addressed the meeting.

WIDFORD AND HUNSDON, HERTS.

An exceedingly neat and commodious chapel, conveniently situated between these villages, was opened for Divine worship on Wednesday, 22nd September. The Rev. Cornelius Berry read the Scriptures in the afternoon, and offered the dedicatory prayer; and the Rev. W. Spencer preached from 1 Kings viii. 27. The Rev. Robert Ricards opened the service in the evening, and the Rev. W. A. Hurndall preached from 1 Timothy i. 16. The Rev. J. Wood and Rev. R. Smith took part in the services. The new chapel is built at the expense of Mr. Turner, of Sawbridgeworth, and is the result of the self-denying efforts of friends in connexion with the old Independent Chapel, Ware,

who have undertaken to supply it twice on Lord's-day, and who for some years have maintained preaching there on Sabbath evenings.

NORTH PRODINGHAM, YORKSHIRE.

THE above chapel, after considerable enlargement, was re-opened on Lord'sday, September 26th. The Rev. J. Dickinson, of Bridlington, preached three sermons on the occasion. On the following day, a sermon was preached by the Rev. E. Jukes, of Hull, after which, a ! public meeting was held in the chapel, ; the Rev. J. Hutchin, the pastor, occupy-

ing the chair. The entire expense incurred by these alterations and improve- The proceedings were commenced by ments has been nearly met. From having known our young friend

for some time, we wish him and his people much of the Divine presence and blessing in their improved sanctuary.

HONLEY, YORKSHIRE.

THE services in connexion with the ordination of Mr. Edward Potter, late student in Oberlin College, U. S., took place at the Independent Chapel, Honley, on the 30th September. The introductory discourse was given by the Rev. Robert Bruce, M.A. The Rev. Robert Willon proposed the usual questions, and offered up the ordination prayer. The Rev. E. H. Weeks delivered the charge to Mr. Potter, and the Rev. Richard Skinner preached to the people. The Revs. James Cameron, Mark Howard, and Samuel Chisholm also took part in the services, which were of a deeply interesting character,

EDMONTON AND TOTTENHAM CHAPEL.

THE celebration of the eighth anniversary of the above chapel took place on the evening of Tuesday, October 5th. The devotional services were conducted by the Rev. C. Dukes, M.A., and a sermon preached by the Rev. J. Stoughton. On the following evening, the Rev. J. S. Russell, M.A., late of Great Yarmouth, was publicly recognised as pastor of the church. The service was opened by the Rev. W. P. Tiddy. The Rev. R. Vaughan, with such an evident interest in the ob-

D.D., delivered a discourse on "Presching." After a brief statement by the senior descon, and a response by the Rev. J. S. Russell, the Rev. J. D. Williams (late pastor of the church) offered the recognition prayer, and the Rev. J. C. Harrison (formerly pastor of the church) closed the interesting engagements by a discourse from 2 Tim. i. 7.

LAYING THE POUNDATION - STONE GREVILLE-PLACE CHURCH, EDGWARD. RUAD. This interesting ceremony took plans,

in the midst of a very large assembly, on

the afternoon of Wednesday, Sept. 13th singing a hymn. Portions of Scripture were then read by Rev. Dr. Burns. The Rev. Edward Mannering offered the dedicatory prayer; after which the Rev. E. Cornwall announced the second hyms. The Rev. J. C. Gallaway, A.M., the minister of the church, then explained that the erection of that place of worship was undertaken by the congregation who had hitherto assembled in a temporary church in Upton-road, Kilburn, which church was opened for Divine service in February, 1856. The freehold site, 79ft. wide by 134 in depth, was purchased for

£500. The intended building is to accommodate at first 650 persons. Its estimated

Alderman Wire, after they had com-

entire cost is £2100.

pleted the ceremony of laying the stone, said, they were engaged in one of the noblest and greatest works that can interest the mind and heart of man. They came to signalize the commencement of a building to be dedicated to the high purposes of the worship of Almighty God, and the preaching of the glorious Gospel. Religion adorned every position of life in which any human being could be placed, and is the real explanation of the tranquillity and greatness of this happy and highly favoured land. He was delighted, among the large assembly which had met, notwithstanding the threatening aspect of the weather, to see so great a number of their poorer brethren ject of the meeting. As things were now | have recently testified their attachment advancing, the only way for any man or any church to earn and possess the confidence and sympathy of the community at large is to act on those truly Christian and catholic principles which admit of the hearty and practical co-operation of all good men in all good things. The public meeting which followed was addressed by the Revs. Dr. Halley, C. Gilbert, J. C. Harrison, C. Dukes, A. Herschell, and J. D. Williams; and Messrs. W. G. Habershon, G. Stephenson, and S. Blomfield.

LUNDFIBLD, SUSSEX.

As interesting meeting was held on the 4th of October, to congratulate the Rev. J. E. Judson upon the fifteenth anniversary of his pastorate at Lindfield. A hymn having been sung, and prayer offered, Mr. Daniel Pratt, who presided, made some appropriate remarks. A suitable address, and a purse containing forty sovereigns, were presented to Mr. Judson by his church and congregation. Mr. Judson responded in a very feeling manner. Congratulatory addresses were delivered by the Revs. A. Foyster, J. H. Hopkins, R. Hamilton, D. Davies, and

CHATTERIS.

On Wednesday last, the 20th inst., the Ordination Services in connection with the settlement of the Rev. G. H. Jackson, as pastor of the Independent church, took place. The services commenced at halfpast eleven o'clock by singing, after which the Rev. J. Lyon read suitable portions of Scripture, and prayed. The Rev. Jas. Smith stated the nature of a Christian church. The Rev. A. Murray asked the usual questions, and offered the designation prayer. The charge to the minister was delivered by the Rev. George Ryan, D.D. At half-past six the evening service commenced with singing, reading, and prayer, by the Rev. - Maclean, after which the sermon was preached to the people by the Rev. T. G. Horton.

EPPING, ESSEX.

TEE church and congregation assembling in the Independent Chapel, Epping, | pel-street, in this city.

to their pastor, the Rev. J. Teesdale Davis by presenting to him a purse of money. They have also, by their increased liberality, released their British Schools from governmental control and the encumbrance of a heavy debt; thus giving in their renewed adhesion to that voluntary principle which has sustained the church, and its various agencies, since the year

PEMBROKE.

THE Rev. B. B. Williams, late of Neath, having accepted a unanimous invitation to take the pastoral charge of the Congregational church, Pembroke, has recently commenced his ministerial duties, with most encouraging tokens of the Divine blessing.

PLYNOUTH.

THE Rev. Charles Wilson, M.A., late of Spring Hill College, Birmingham, havng accepted the very cordial and unanimous invitation of the church assembling in Norley Chapel, I'lymouth, entered upon the pastorate on Sunday, the 3rd of October last.

THE Rev. James Williams, of North Tawton, has accepted an invitation to become the minister of the Independent Chapel, Lyme Regis, Dorset.

NORTHFLBBI, MENT.

THE vacancy caused in the Independent church at the above place, by the death of its late highly esteemed pastor, the Rev. T. B. Butcher, is about to be filled up. The Rev. E. Corke, of Chatham, having received a very cordial and unanimous invitation from the church to take the oversight of them in the Lord, has accepted it, and commenced his stated ministry there on Sunday, October 24th, with encouraging prospects of usefulness and success.

THE Rev. William Dorling (late of Brentwood) has accepted the earnest and unanimous invitation of the united Congregational churches worshipping in ChaSTOCKTON.

On Sunday last, the Rev. Thomas Davison resigned the pastorate of the Congregational church. He has taken this step on account of his health, which has prevented him from preaching for some months past. He retires from his office

with the esteem and affection which his sealous labours for six years, the liberality of his sentiments, and the susvity of his manners, were fitted to excite, ast only among his flock, but through the town.

General.

SUNDAY TRAFFIC IN THE STREETS OF LONDON.

"IT is supposed that, as soon as the clock strikes eleven, the shopkeepers in these places put up the shutters, and the itinerants vanish to their dwellings. Not so. At twelve o'clock on Sunday, Whitecross-street is a crowded market, the shops are still open, and the only difference observable in regard to the hours of Divine service is this, that the police traverse the roadway, two or three together, and drive before them entire hordes of costers and hawkers, but leave the shopkeepers to an urmolested pursuit of trade; and as fast as they clear the street in front of their march, the itinerants close in behind, and go on vociferating and selling as before; so that the only clearance during church-hours is the temporary disappearance of the dealers from before the police, and of whose appearance they give each other timely warning.

"We are no advocates for hunting down the poor, while the shopkeeper is allowed to break the law, and defy ostensible usage with impunity. Neither . have we any strong faith in mere outside appearances, if all within is dust and ashes; and as to the hard lot of thousands who inhabit second, third, and Thomas Richardson, curate of St. Olave's, fourth floors in these narrow streets, and Old Jewry, who has been principally to whom a Sunday dinner is almost the only social enjoyment, we confess to a on this effort, preached the last sermos. warm sympathy, and repudiate any desire to debar them from a participation was most gratifying, and every heart and of such comforts as their narrow means, voice seemed to be united in singing the enable them to secure.

nor thrift, nor order, nor decency, nor morals, nor religion, among individuals, can prosper in regions where the Sabbath is profuned, and the most common-place ideas of social life are outraged, that we call the attention of our fellow-citimes to the strange contrast between quist streets and empty churches, in one place, and open barter, crowded canseways, and uproarious riot in another, as the distinguishing features of Sunday in London." -City Press.

SPECIAL SERVICES.

Extensive preparations are in progress in St. Paul's Cathedral for the approaching evening services, usder the great dome, and the arrangements appear to excite much interest It is not the intention of the committee to erect any galleries. The whole of the large area will be filled with hundreds of chairs, in a similar way to those used at the recent services in Westminster Abbey, the marble pavement being entirely covered with matting.

THE special services at the Royal Exchange, which have much increased in interest on every succeeding Sunday, have been brought to a close. The Rev. instrumental in instituting and carrying hymns; the effect of so many voices jo.a-"It is because we are convinced that; ing together in the cheerful some of praise neither civilization, in a general sense, under the Royal Exchange mad a most solemn impression, and when the time had expired, it was but by slow degrees the assembly dispersed.

The special Sunday evening services in the nave of Rochester Cathedral have been attended on each Sunday evening by crowded congregations, consisting chiefly of the classes for whom they were intended. It has, however, been found necessary to suspend the services during the winter months, owing to some difficulty experienced in lighting and warming the nave, but they will be resumed again next summer. Arrangements have been made to hold special services on Sunday evenings at Rochester, in the Corn Exchange, which will accommodate several hundred persons.

The Lord Bishop of Bath and Wells recently held a special service in the private chapel attached to his palace, for the workmen employed on the Somerset Central Railway, now in course of construction. About fifty attended, and there were also present the members of the Bishop's family and household. Morning prayer was offered by the Hon. and Rev. Canon Rodrick, and the sermon was preached by the Bishop.

WE learn that, at Inverness, a meeting is held every morning at seven o'clock, and every evening at eight o'clock, for rayer on behalf of a revival of religion. It is attended by large and increasing numbers, and the exercises are principally conducted by laymen. A similar secting is held twice a day in Aberdeen. The Dundee Post, which devotes an article to the subject in an excellent spirit, says :- " A movement has been in progress among us during the week, which must be regarded with lively interest by every Christian mind, and which we would fain regard with hope. It has been resolved to establish a public prayer-meeting in Dundee, to be conducted similar to those of which we have information from across the Atlantic, and having for its object a revival of religion among all classes of the community.

LOWER CLEVEDON, BRISTOL.

A NEW church is shortly to be erected in Lower Clevedon, Bristol, for the accommodation of the working classes in that locality. The seats will be free, owing to the liberality of Lady Riton, who, we have heard, is going to build and endow the church.

IRISH EVANGELICAL MISSIONS, CARRICEPERGUS.

On Lord's-day, September, 26th, 1868, two sermons were preached by the Rev. John Bagley, of Belfast, in the Congregational Meeting-house, Carrickfergus, and on Wednesday, September 20th, a public meeting was held, in behalf of the funds of the Irish Evangelical Society, James Taylor, Esq., of Carrickfergus, in the chair, when addresses were delivered by the Revs. J. Todmath. of Richhill, E. Tocock, of Moy, J. Kydel, of Coleraine, J. Bagley, of Belfast, D. Quern, of Ballycraigey, J. Robinson, J. Hanson, of Donoughmore, and W. D. Corken, pastor of the church. The meeting was large and encouraging, and the effort for the mission exceeded any former year.

OBITUARY.

DEATH OF THE REV. DR. JOHN BROWN, OP EDINBURGH.

This eminent preacher and profound theologian died at Edinburgh on the morning of yesterday week, in the 75th year of his age, and 53rd of his ministry. For many months his health had been drooping, and decaying vigour, more than positive disease, appeared slowly but surely to be attenuating his frame. On Friday, the 15th ult., a stop was put to his work by a hint from the last messenger, not to be mistaken, that his mission was all but accomplished. An hour or two before his death, his daughter inquired how he felt? "Wonderfully well," the answer, in all the fulness of his hale voice. He never spoke again, -his spirit fled without a tremor on his lip to indicate that it was departing.

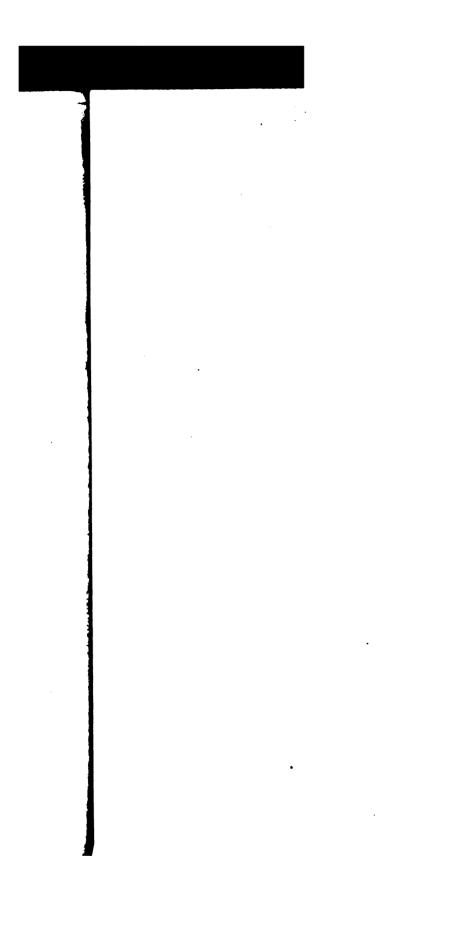
Dr. Brown was born at Whitburn, in the county of Linlithgow, in July, 1784. He was grandson of the celebrated John

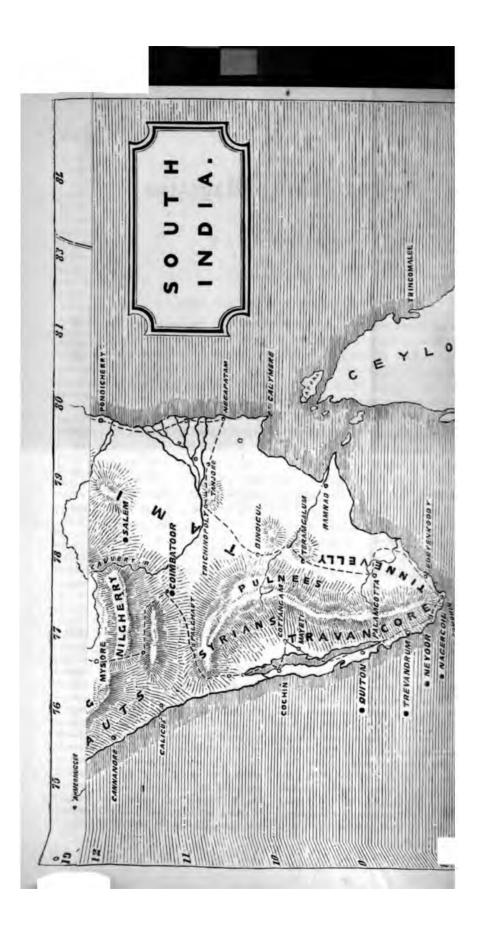
Brown, of Haddington, and was son of 150 ministers of congregations, who had the Rev. John Brown, of Langrigg; and studied under him; and reference was he also was surrounded with relatives devoted to the Christian ministry; so that, in the words of his venerable friend, was presented from a long bead-roll of Henry Grey, his was "a sacerdotal preachers educated under Dr. Brown, family." He was ordained minister of but who had not attained to stated charges; Biggar in 1806, being then in his twenty- and a purse of £610 from the congregathird year, and continued there for tion was presented to him, which, after about sixteen years. Here he married, having increased, by adding £50 to the and enjoyed the constorts of a happy amount, he committed to the custody of home. He became a widower in the year the Synod, to form the nucleus of a fund, 1816, being left with two sons and two now fully organised, for aged and infirm daughters. In 1822, he was translated ministers of the denomination.—Scottik to the congregation of Rose-street, Edin- . Press. burgh, at present under the pastoral charge of the Rev. Thomas Finlayson. He , FALMOUTH .- THE LATE REV. T. WILDBORL was now in the zenith of his popularity. THE funeral of this venerable paster of as a preacher, and his courses of Lectures the Independent church at Falmouth on Bible History were frequented by took place on the 14th of September. crowds of eager listeners. In 1829, he There was service at the chapel at 10 became successor to the Rev. Dr. Hall, of o'clock, which was very fully attended. Broughton-place. In this, his last charge, After reading the Scriptures by the Rev. he continued for twenty-nine years. In G. Oke, the Rev. M. Panks delivered at 1833, he was appointed Professor of address. The service was concluded by Exegetical Theology to the United Seces- | the Rev. G. Wilkinson, deputation from sion, now the United Presbyterian Church, the London Missionary Society, of which the duties of which office he continued to institution the deceased minister had, from fulfil almost till his death.

even in this rapid sketch, to pass over at chapel, the ministers walked in proceswhat Dr. Brown himself has denominated sion to the house, there being a large "the season of greatest trial in his public life." The reference, of course, is to the Atonement controversy. Although its; discussion was the occasion, at the time, of much angry contention, it restored confidence within the denomination, and led to a better understanding throughout the churches of the nature and extent of Christ's atonement. The ordeal through which he passed, severe to any man, doubly severe to Dr. Brown, because of his remarkable transparency of character and sensitiveness of disposition, told upon his health, -he never entirely recovered from the shock of the

At the Services held on the 8th April, 1856, in honour of Dr. Brown's fiftieth anniversary, as a minister, at least 2,500 people assembled. Besides congregational addresses, an address was presented from | the number for January.

its commencement, been a very earnest It would be impossible and improper, and liberal supporter. After the service number present of the Independent and other denominations from different parts of the county. Twenty-seven carriages, containing ministers and other friends, with a large assemblage on foot, followed the hearse to the place of burial at Budock, two miles distant, where several generations of the family have been interred, The church was exceedingly crowded, yet numbers remained outside. The principal shops in the town were closed, and all classes appeared desirous of paying a tribute of respect to the beloved and deceased pastor. On the following Sabbath evening, a discourse, founded on Heb. xiii. 7, 8, was delivered by the Rev. G. H. Hobbs, at the Independent Chapel, which was crowded to excess, and numbers were unable to gain admittance. We expect to insert a notice of our lamented friend in





THE

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AND

CHRONICLE.

MISSIONS IN SOUTHERN INDIA.

mpanying map represents a section of Southern India, and will how the relative position of the several Mission Stations occupied gents of the London Missionary Society in that extensive and field of labour.

ev. Joseph Mullens, of the Calcutta Mission, but now on a visit to try, undertook a journey in 1853, with a special view to collect information regarding the social condition of the Southern , and the progress of the various religious agencies in operation In his return to Calcutta, Mr. Mullens gave the result of his and observations in a course of lectures, which were subsequently in a work entitled "Missions in South India." In the o the work, the author observes: "My tour through the y of Madras occupied the first three months of 1853. travelled, and the more I saw of the Missions conducted by of different Societies, the more deeply did I feel impressed with t, the variety, and the influence of the labours which are carried 1th India for the conversion of its idolatrous population. travelled, on the other hand, the more deeply did I feel the able extent of the ignorance and idolatry which yet exist." stration of these two important positions, we give the following rom the concluding lecture "On the religious claims of the PRESIDENCY:"-

'elugu and Mysore Missions,"

Ir. Mullens, "are comparatively
d their fruits appear only to be
r each contain about 700 Native
the German Missions number
Tamil churches are much larger,
Christians amounting to 1700.
r converts number 52,000: those
Syrian Christians, 4000. The
er of Native Protestant Christians
idency, is above 76,000, of whom
communicants. The Missionaries
of these churches are 179 in

number, with 405 Catechists. About 30,000 boys are instructed in these schools, and 8000 girls. These results, looked at by themselves, are truly gratifying to all who can appreciate the grand difference between the prospects of a heathen soul and the soul of a true Christian beyond the grave. They show the present agencies and the present position of the Mission churches, and prove that the labours expended for their benefit have not been carried on in vain. We must add to them the converted souls that have passed into the heavens, of whose

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death, on many occasions, Missionaries have spoken with hearty satisfaction. Nor is this all. We know that the object of all our Missionary agencies, is to bring them into the body of communicants and to keep them there, worthily performing their duty to the Saviour so long as life lasts. But as time is required before these agencies accomplish their ends completely, we must remember, as part of our Missionary results, all the intermediate steps that have been secured between the starting of the agency and the reaping of its fruits. We will look not only to the harvest reaped, to the harvest ripe: we will look also to the green standing corn, to the blade, to the ear, and even to the seed that lies hidden in the soil. We must look for results accomplished, not only to our church members, dead and living, but to the knowledge spread, the copies of the Word distributed, to the schools where the young have been early impressed, to the diminished offerings to idols, to the decay of belief in idolatry, and the extensive conviction that its cause will fail, to the belief that Christianity will conquer, to the diminution of dispute and argument against the Gospel, and to the silence, sometimes the readiness, with which its truths are heard. If we do less, we do injustice.

"But much as we seem to have accomplished, how much still remains. Contrast the scattered bands of Christians with the dense masses of heathenism in which they live, the agencies employed, with the sphere to which they are applied, and we shall at once exclaim, 'What are these among so many!' So great is the difference between the two parties, the one so swallows up and hides the other, that we cannot wonder at the objection which is sometimes brought against our statements: 'Where ere the converts? we never see or hear of them, nor do we expect we shall: look at the strength of Brahminism, of idolatry, and of easte; how can you ever set them aside and root them out of the country; " what do these feeble Jews "?' It is good, therefore, to look the difficulties of the work of the Lord fairly in the face, and see how much the Church has yet to do before its labour is accomplished. The following considerations may belp us to approciate them.

EXTENT OF COUNTRY AND POPULATION.

"The Presidency of Madras is of a triangular shape; its greatest length, from Cape Comorin to Goa, is 530 miles, and in greatest breadth, from Goa to Gaujam, is nearly 790 miles. It contains, therefore, more than 200,000 square miles in all. It contains countries which for hundreds of years constituted independent kingdoms. That portion which is now in subjection to the Honourable East India Company, is divided into twenty districts or provinces; and to these must be added the Mysore country and the independent kingdoms of Travancore and Cochin. The total Revenue drawn annually from these extensive and fertile provinces, amounts to nearly six millions of pounds sterling, which is shown as follows :-

Revenue, Co.'s te		tory,	1851	-2	Rs.	4,78,07,600
Ditto, Travancor	e	•	•	•	•	41,54,000
Ditto, Mysore	•	•	•	•		70,60,600
Datto, Cochin	•	•	•	•	•	4,54,000
				Total		5,94,81,800

"Besides the produce consumed where it is grown, the trade from one portion of the country to another, is, even under its present disadvantages, most extensive. In spite of bad trunk roads, in spite of cross-roads ten times worse, the Government Engineer recently reported that, after careful consideration, he had found that the annual traffic into and out of Madras, on the Western roads alone, amounted to 50,000 tons of goods, of the value of one million and a quarter sterling. Not less trade is carried on through the Southern districts and those on the West coast. Indeed, few branches of inquiry give a higher idea of the value of these provinces of India, than the consideration of the surplus produce which they export.

"Look again at the immense POPULATION which this one division of our Indian Empire contains:—

In the Company's	erritor	7	•		22,301, 667 3,410,363
Ditto, Mysore .		•	•	•	
Ditto, Travancore,	in 1836	•		•	1,260,600
Ditto, Cochin .		•		•	290,000
			To	iet.	27.302.24

"These twenty-seven millions form a number about equal to that of all the inhabitants of the British Iales put together.

ferent are their circumstances f our countrymen. They may ns of sustaining life, but possess little beyond it. They are considerable extent, but their f things beyond their own phere, is very limited; and rth the name, is at the lowest : all, as following error in comes us to look at them with s, and to inquire what provision ide for their full and faithful 1 the way of truth. Of the er, twenty-four millions are nore than two millions are is; the Catholics number : Syrian Christians, 120,000; 600 at Cochin; while our stant Christians amount only

in at the different divisions of

n, and you will see how little complished in the thorough spel truth among them. The ple below the Ghauts are seven districts, and amount to ople. Their territory contains ssionaries; and, of the six a half, 700 are Christians. ters improved by looking at f the different Societies that the country. The London sciety, the first in the field. the districts of Vizagapatam h,* but though they contain f 2,706,000 souls, the Society ng them only five European The Church Missionary taken up Masulipatam, with employs four Missionaries. Baptist Society at Nellore sionaries to 935,000: and the heran Mission, occupying the of Rajmundry and Guntoor, ive Missionaries for 1,580,000. lestitution still more when we owns and villages which these Vizagapatam contains ain. le; Vizianagaram, 28,000;

000; Masulipatam, 6000; the more destitute of the districts, ied by the London Missionary rectors are intending shortly to ents.—ED. Miss. Chron.

Ellore, 20,000. Masulipatam has a district of 4510 square miles, and contains 1583 villages, with hamlets double that number. Near Masulipatam itself is the town of Gedoor, with 3000 people; Beizwarah contains 4000; more than fifty villages contain between 2000 and 4000 inhabitants each. Yet, except the chief town itself, not one town or village of that large district contains even a Missionary school. The district of Rajmundry, again, contains twelve towns, each numbering from 6000 to 12,000 inhabitants.

" Passing onward to the Mysons, the same appalling inequality is apparent. The Mysore proper contains 3,410,382, among whom are established only four or five Missionary stations, with for European Missionaries. If we add BELLARY and KURNOOL, on the same upper level of tableland, whose population are of the same tribe and speak the same language, Canarese, we add 1,503,789; and if we take in DEARWAR, in the same country, we must add many thousands more, giving a total Canarese population amounting to more than five millions above the Ghants on the table-land. To these have hitherto been sent twenty Missionaries, who reside at fen stations. The total number of Canarese Christians is 800. If we wanpare the Mysore with Seetland, how different does its supply of God's ministers appear. The Congregationalists in Sosthand, with a hundred churches, are looked upon as a somewhat insignificant body, and yet they have three or four times the number of pastors which the Mysore has of Missionaries. If we add the numerous mishters of the United Presbyterian Church, the eight hundred ministers of the Free Church, and those of the Establishment, we shall find more than two thousand ministers labouring among a population of two and a half millions, while for the for millions of the Mysore and Bellary there are no more than twenty. How can it be expected that, when marked religious progress is somewhat slow even in Scotland, it can possibly be rapid in our Indian previnces? Nor shall we improve matters by looking into the details. Scotland has large sowns, but so has the Mysore; towns that was

be considered numerous and well-peopled, considering the poverty of the country. Bangalore, in cantonments alone, has 93,000 people, besides the thousands in and around the pettah: the town and talook of Mysore contain 80,000: Seringapatam, 12,000; Chittledroog has 14,000 without a Missionary: the talooks of Fromkoor and Coonghul, with one Missionary, 101,000. The Bellary district has four Missionaries resident in the town of Bellary. That town is the head of the district, and numbers 37,126 inhabitants, with a large military force. Were it situated in the more settled parts of the United States, it would probably have not less than forty ministers of the Gospel. But besides Bellary, the district contains sixteen other towns, all of which have 4000 inhabitatants or more. Thus, Kumply has 7000; Hospett, 8000; Gooty, 4400; Adoni, 19,000; Harponhully, 6000, and so on. Many have been visited by Missionaries, but in none of them have they made any permanent settlement. To these sixteen towns, with above 4000 persons each, add the 12,000 villages which are spread over its surface of 12,000 square miles. Such instances might be endlessly multiplied.

"The TAMII. country has been to some extent better supplied; but there are parts of it lamentably destitute. From Pulicat to Cape Comorin, the Tamil-speaking population number 11,555,868 persons; they are divided into nine districts, some of which are very extensive and contain important towns. The total number of European and American Missionaries resident among them is seventy-five; of whom sixteen are in Tinnevelly alone, and seventeen in the province of Tanjore. I will not weary you with pointing out all the large and flourishing towns, and showing the disproportion between the number of their teachers and the population to be taught. I will mention the case of one district alone, whose utter destitution you will at once perceive. NORTH ARCOT possesses a total population of 1,485,000. It includes, in greater abundance than usual, well populated villages and towns. Thus, Vellore contains 120,000; Arcot, 16,000; Wallajapett, 20,000; Raneepett, 18,000; Goriatum, 10,000; Amboor,

11,000; Arnee, 16,000; Tripatty, 900; and six others, each 4000 or more, all carrying on good trade and in prosperous circumstances; yet, among them all, there is but one Missionary in the town of Arest. If we enter the adjoining district of Saless, we find one Missionary among 942,000 people. In Coimbatoor, with 1,152,662 people, there are two Missionaries resident in the chief tows.

"The province of TRAVANCORE is supplied in a similarly disproportionate manus. Out of its 1,280,000, the London Missis Society has placed eight Missionaries in eleven districts with 505,000 people; and the Church Missionary Society eight Missionaries in twenty-one districts with 775,000. Again we say, What are these among so many? In whatever way we take up the subject, whether we look at parts or at the whole, we cannot fail to realize a deep conviction that in South India the work of the Lord is but just begun. We may rejaice to know that 76,000 persons are called by the name of Christ, and have the Gospel regularly preached to them as their ches authority in religion; or that more th 10,000 are so advanced in knowledge and character as to be admitted to the Communion of the Lord's Supper. But, on the other hand, we see but one hundred and eighty Missionaries, European and Native, in the whole population of twenty-seven million. and find, scattered over the country, towns with fifty, thirty, and twenty thousand ishabitants where none reside at all; while thousands upon thousands of villages have never been entered by Missionaries to presch the Gospel even once in the half con mer. The more fully, therefore, we enter into detail, the deeper will our conviction grow of the real spiritual destitution in which this great portion of our Indian Empire lies.

THE STRENGTH OF SUPERSTITION.

"But other arguments exist besides. The people of South India are idolaters equally with the Hindoos among whom we dwell. They are in bondage equally with the people of Bengal; they have prejudged the question of changing their religion as firmly and at erroneously as have our neighbours. They have the same, if not stronger, obstacles is

the way of accepting the Gospel. CASTE, which is so strong with the Hindoos of North India, and produces so much open enmity to the Gospel, is even stronger in South India an in Bengal. The existence of a large es of Parias, deemed outcast, has made all Hindoos of caste the more watchful in keeping themselves from pollution. The Brahmins being fewer in number than with ms, and the outcasts so numerous, the Sudras, who are of no rank here, are men of great respectability there. The varying degrees in which different ranks may pollute a superior are distinctly defined. The Parias may not sit in presence of the Sudras, and frequently have schools been temporarily broken up, because the Missionary wished to teach both together. In Travancore the different classes cannot approach nearer than a fixed number of steps. One class, the Nayades, must never presume to enter a village even to purchase food: they must call out for some ne, leave the money on a stone, and are left entirely at the mercy of his honesty as to whether they will receive anything in exchange. The lower classes are often severely beaten for infringing the prescribed rules. The extreme is reached in one poor set of people, so excessively low, so intensely degraded in public estimation, they are never to be seen by the light of day. When so many Paries have become Christians, I need not stop to describe the estimation in which the whole body are held by the heathen, nor to exhibit the powerful obstacle which this high caste spirit places in the way of a candid acknowledgment of that truth which an unbiased judgment must approve. ame cause has tended to promote great bigotry among all classes of Hindoos, and to elevate the comparatively small caste of Brahmins into a class more powerful than with us. This is particularly the case in Travancore, in Madura, and in Tanjore. Every Brahmin in South India is a great personage, and I believe almost all live by their priestly office, instead of being driven, like thousands in Bengal, to support themselves by honest trade. *

ENCOURAGEMENTS.

"Yet the Church of Christ has no reason whatever to despair of success in the work which it has undertaken. Large as the field is, it has begun admirably to occupy it. Most important positions have been made good; fruits have already been reaped. Much knowledge of Christ has been spread. abroad; much opposition to the truth has been silenced. The heathen have been compelled to feel that there is reason on the side of Christianity; that its doctrines are hard to be rejected; and that its Missionaries are clever, obstinate men, who will not get angry in discussion, and who will not be put down. The temples, great as they once were, are all falling into decay. Marks of neglect are profusely stamped upon every one of them; the bats in countless numbers already possess them. In all South India, the only temple I saw kept really clean and in good repair, was the temple in the Fort of Tanjore, where a wealthy Hindu Rajah rules. There is a legend among the natives in Tanjore, that the great bull behind that temple was once very small; else, say they, how could it have got between the pillars where it now lies; but it went on growing larger and larger, till it attained its present immense When the infidel company came it ceased growing. There is a world of truth in this legend, after all. Since the days when common sense came into the land; when pilgrims began to expose idolatry, to speak against caste, to spread the Bible, to instruct the young, and argue with the defenders of this ancient system fearlessly, the Bull of Hinduism has ceased to grow. Its influence has begun to decrease, and although it may still appear vast and powerful, and now and then put forth spasmodic efforts, its inward strength is fast going to decay. These things are parts in the great process of the country's renovation; and much as we rejoice over actual converts, we may rejoice too over the diminution of obstacles by which converts are kept back. If we have not yet built up much, we have pulled down a great deal, and have made extensive preparations for pulling down and building up a great deal more. 'Experience hath produced the hope' of ultimate perfect success, while the promise of God stands perfectly sure. The idols we shall utterly abolish; to Jesus every knee shall bow. Unappalled then by difficulties, the Church must go in and possess the land. Its agents mustpreach much to the old, must instruct the young; must spread the inspired Word that is like fire, and able like a hammer to break the rock in pieces. Thus will the great harvest of South India be prepared, while we pray, in obedience to the Lord's command, that He will send forth more labourers to reap the harvest."

W. B. BAXTER Esq., M.P., ON INDIAN MISSIONS.

Ar a public meeting in connection with the London Missionary Society, held in Ward Chapel, Dundee, on Thursday evening the 7th ult., this gentleman, who presided on the occasion, gave utterance to sentiments on the subject of the "traditionary policy" of the Rulers of British India, and in reference to the encouragements to Missionary labour in that country, which will, we are persuaded, meet with the unqualified assent of every well-informed friend and supporter of Missions.

In opening his address, Mr. Baxter made the following remarks:-

"It always affords me unfeigned pleasure to take a part in meetings of the London Missionary Society, a Society founded on a broad catholic basis, which has produced so many colebrated men, and been so highly blessed in many quarters of the world. I feel when standing on this platform to-night, that there is a tie hinding us to men of every colour and every language, every race and every degree of civilization. Among the palm groves of the Hervey and the Georgian groups, on the banks of the Orange River, perhaps now on those of the Zambesi, in British Guiana and British India, even in the Celestial Empire itself, we have Christian brethren, who, by the instrumentality of this Institution, have been saved and set free. Our special cause of meeting this evening is to consider what ought to be done for that great empire in the East which God has committed to Britain, and to which our attention has been recently called in a very remarkable manner. My excellent friend and college companion, Mr Mullens, has been in India for fourteen years; no man, I believe, knows better its social, moral, and religious condition, or is more capable of advocating its claims. It would be quite out of place for me in his presence to detain you with remarks of mine; but I may be permitted to express a hope that when peace has been restored, and the East India Company quietly interred, the public of this country will not lose their interest in or forget their duty

towards Hindostan. During the late meting. I think that the opinion of the British people was most unmistakeably indicated in fer of religious equality, not only in name but in reality, in that country. You do not remire to be told that what has been called or traditional policy, though it pretended to be one of entire freedom of conscience, was practically one of pains and penalties against Christianity. It is for us to note that Lord Stanley has openly declared his attachment to it, and that many other of our public men either will not or cannot distinguish betwee forcing our faith on the people and giving the propagators of that faith a fair field and pe favour. Some of them, indeed, are so ignorant of what is going on as to deck that they do not believe that a single convert has been made. It surprised me not a Bills the other day, to observe that Sir James Brooke at Liverpool said, 'With the Mahonmedan you have made progress; with the Hindoo you have made no progress at all; you are just where you were the very first day that you went to India; and I was still more surprised to see this statement accepted as correct in a leading article by the Th newspaper. Has either of these authorities ever read a report of a missionary society of met a man who has travelled extensively in India? Surely not; or else they might have learned that, taking into account the mocessful efforts of the Free Church, the American, the Church of England, the Baptist, and

list bodies, there are 20,000 Himts members of Christian Churches, 10 who worship in their chapels ath day. I take up the Report of 1 Missionary Society, and opening m I find, at Nagercoil 123 com-1015 professing Christians; at 1 communicants, 3432 professing James Town 222 communicants, 1801 professing Christians. Now, I know very well that sanguine men have many times sent home exaggerated statements of progress, but for any man to tell me at this time of day that we were just where we were when we landed in India, is to ask me to disbelieve the evidence of my senses, and ignore the vast changes that have there taken place for the last fifty years."

CHINA.

Number contained extracts from the correspondence of some of sionaries in China, earnestly inviting attention to the great which the recently-concluded treaty would be likely to afford for spread of the Gospel in that country.

tter dated Shanghae, 29th July, the Rev. William Muirhead has ther expression to his views on this important subject, and has rily shown that the difficulties of the language had been so far, * that they need form no obstacle to the success of any right-sealous, and devoted evangelist, who may be led, in the providence o embark in this great enterprise.

inuation of my last note," ob-Muirhead, "I inclose you in a m a brief summary of the treaty led with the Government of this The privileges ceded to Christian s, though not specially stated in are fully understood. In the e treaty being consummated, in of a year or so Missionaries will ty to go everywhere preaching , and no hindrance or limit will them, so long as they conduct in a quiet and peaceable manner. ertain that various points of imthe treaty will be easily carried as the residence of a British Pekin, the formation of Mission nts there, &c.; but every effort ide by foreign powers, at the , for the full execution of the

of course specially interested in n bearing of the compact, and

for its influence on the spread of the Gospel throughout China. The removal of restrictions in the case of foreigners is, in our view, the matter of chief moment, and the probability of it is sufficiently interesting. To some, the idea of a residence at Pekin er Soo-chow is most exciting, from its being likely that a central sphere of that kind would avail much for the diffusion of Christianity. Others, again, are rather delighted with the prospect of the country being opened, in order that they may be at liberty to travel far and wide, preclaiming the blessed truth of salvation. In either case, as we contemplate the future, we are deeply alive to the fact that, without the enlarged outpouring of the Spirit of God, there will be similar difficulties in all parts, after, as there have been before the opening of the country, and hard, indefatigable, persevering labour will be equally necessary. Still, there are inducements in the present aspect of affairs, which ought to produce a

rv. G. John, also of the Shanghae Mission; in a letter published in our last a expressed a similar opinion. powerful impression on the hearts and minds of all.

"I have no intention of making any representation or proposal to the Directors, in the meantime, on the subject. I wish only to state the facts of the case; and in the onward course of events we shall, no doubt, be guided, in answer to prayer, as to what we ought to do. Our anxiety is in reference to the Churches of Christ at home; and our hope is, that not a few active and devoted young men will be constrained to dedicate themselves to the work of the Lord in this land. Many are appalled by the supposed difficulties of Missionary labour in China; but these, to a great extent, exist only in the imagination of people at home. The formidable ideas entertained in regard to the language, country, &c., have little foundation in reality, and actual experience of Missionary life shows a very different state of things from what is generally supposed. As to the attainments requisite for a Missionary in these parts, of course all kinds of knowledge may be useful, but they will not be available to the same extent as in other parts of the world. In the city and the country, whether residing at one particular place, or as a travelling evangelist, the Missionary will find ample occupation in simply preaching the Gospel, or in qualifying himself to do so, or in training native converts for the work, or, on rare occasions, in preparing suitable Christian books and tracts. The cultivation and teaching of various branches of science may, in some respects, be pleasant and profitable, but they are of no advantage towards the direct advancement of the Gospel, and need not be regarded as indispensable in the case of a

faithful and eminently useful Missionary of Christ. Could the Churches at home afferi to send out a number of men in every way fitted to proclaim, in an earnest and public manner, the blessed tidings of salvation who would either reside at one place, and make an extensive circuit round about, or act the apostolic part, and herald the Gospel in populous cities and countries and provinces, we might rest assured that, three the Divine blessing, immense impres would be produced. As it is, what are we among so many? It is necessary that great efforts should be put forth, and that th should be continuous and persevering in order to any effectual result. I don't in gine that the Churches at home will speedily arise to a full sense and discharge of their obligations in the matter. The field, now opening to all appearance, is beyond all precedent, and in reference to the supply of labourers from home, we fear that we must be satisfied with the day of small this Still, only let the facts of the case be me known, and our hope is that God will work in the hearts of not a few pious and devoted young men to consider the subject, and give themselves to His service. The Church too, will, we trust, awaken to a perception of its duty, and by earnest prayer succeed in drawing down showers of blessing.

"Our Mission here continues to prosper. Accessions are being made to the Church from time to time, and, we trust, of such as shall be saved. During the extreme het weather, the attendance at the chapel has not been quite so numerous as before, but we are in every wise encouraged to go forward."

CHINESE MISSION IN AUSTRALIA.

THE Rev. William Young, Superintendent of the Mission established a few years since, with a view to the evangelization of the Chinese emigrants residing at the gold fields, has, under date April ult., forwarded a report of recent operations among the people stationed at the Ballarat diggings. It is a novel and interesting fact, in connection with this branch of the Mission, that a commodious place of worship has been reared and set apart for the service of God—the fruit of Chinese zeal and liberality.

"During the first half year of the Mission," writes Mr. Young, "I was able to visit Ballarat at regular intervals, to inspect Lo-sam-Yuen's* operations, but I have not been able to do so during the latter half, in councepuence of the transfer of the headquarters of the Mission from Castlemaine to Melbourne, and my efforts being confined principally to the metropolis, where a large number of influential and intelligent Chinese are settled. But although I have not been able to visit Ballarat as often as I could have wished, I am happy to state your tive agent has not, in consequence of that circumstance, neglected his work. I have frequently received most gratifying testimonies from Mr. Oddie and Mr. Booth, regarding his zeal and fidelity, though left stirely alone. To the gentlemen whose names I have mentioned the Mission is greatly indebted for the help and encouragement they have afforded Lo-sam-yuen, by accompanying him regularly every Sabath afternoon to the scene of his labours, and assisting to collect the Chinese to come and listen to the preaching of the Gospel. The first-mentioned gentleman has often advanced the funds to pay the agent's salary when the treasury of the Mission was entirely exhausted. Had he not done so, the interests of the Mission would have been materially injured. The mode in which the agent prosecutes his work is very simple. He goes round to his countrymen at different times of the day, and reads to and averses with those he finds at home, and who are at leisure to hear him. He always carries his New Testament with him, and from this treasury of heavenly knowledge sparts instruction to his erring brethren. The numbers that gather around him on Sebbath days vary from 50 to 150 persons. While multitudes oppose, and not a few are utterly indifferent to what he communicates, there are a few who listen with interest to his statements of Divine truth; and at the present there are no fewer than six Chinese who have expressed a desire to receive the ordinance of baptism. It will be necessary, however, to subject them to a course of probation in order to test their sincerity, and to instruct them more thoroughly in the

. The Native Chinese Assistant.

doctrines of Christianity, ere the rite can be administered. Those who have expressed such a wish are principally Chinese married to Europeau women.

"While I was at Ballarat in July last year, I had some conversation with Lo-samyuen about building a convenient place of worship for the Chinese. I mentioned the subject to two of the Chinese head-men who promised to use their influence in forwarding the contemplated object. I also went round with the native agent to a number of Chinese tents, and conversed with the inmates about the matter, and, generally speaking, the idea of erecting such a place of worship was favourably entertained. No attempt, however, was made to collect subscriptions until after I had left. From time to time, while in Melbourne, I received information from Lo-sam-yuen about the progress of subscriptions. When they reached the sum of £160, he begged me to visit Ballarat, in order to determine upon a suitable site for building the chapel. I was unable to leave Melbourne at the time; Lo-sam-yuen and his countrymen, therefore, assisted by some members of the Ballarat Committee, fixed upon an eligible spot on Red Hill. A better position could hardly have been selected. It is very near a large and busy encampment, and, at the same time, it is central. I was greatly cheered on the afternoon of my arrival at Ballarat (eleven days ago) to see the newly-erected chapel rearing its head high above all the different kinds of buildings in its neighbourhood. It rejoices (me to see some visible sign that the labour of your agent was not in vain. You are permitted at the end of the year to see, in your Mission field at Ballarat, results which for seven long years I had not the pleasure of witnessing in Amoy, my former sphere of labour in China. I hope these may prove harbingers of yet greater ones.

"On Sunday, the 24th January, the chapel was solemnly dedicated to the service of God. The religious exercises in connection with the dedication were conducted in the English and Chinese languages. About 140 Chinese and 70 Europeans were present; many persons atood outside unable to gain admittance. The utmost reverence.

and decorum prevailed throughout the whole of the services, and a degree of interest evinced in them by all, which was truly gratifying. The thrill of delight I experienced on the occasion I have not words to describe. The solemn engagements of the afternoon gladdened every Christian bosom, and even those who had formerly been sceptical as to the utility of the Mission, now confessed they had some faith in it. The whole of the money required for the erection of the chapel has been raised entirely among the Chinese, and principally, if not solely, through the indefatigable exertions of Lo-sam-yuen. His success has exceeded my most sanguine expectations. The dimensions of the chapel are 30 feet by 25. It is weather-boarded, has a good boarded floor, shingled roof, and is supplied with a pulpit, well-finished benches, belfry, and bell. And one fact in connection with this structure must not be overlooked, it has been all paid for—not an iota of debt rests on the building. And when the subscriptions yet due shall have been collected, there will be a balance in hand, of somewhere about £10. Is not this matter of rejoicing?

"The dedicatory services of the Sabbath were followed by a tea-meeting on the Monday ensuing. The hour fixed for tea was five P.M. Although the afternoon was excessively hot, we had the pleasure of witnessing a very large assemblage of individuals connected with every denomination of Christians interested in the progress of the Mission. Somewhere about 200 persons must have sat down to tea, the chapel having been twice filled, the first party retiring after it had taken tea to make room for the second. Between 49 and 50 Chinese joined in the social entertainment, the married ones bringing their European wives with them. Unused to such social gatherings, some of the Chinese manifested symptoms of shyness, but these soon disappeared when they heard friendly greetings from European friends. Numbers of them, in little groups, were looking on from their encampment at what was going on in the chapel, but we could not induce them to come in and take tea; they promised, however, to come and hear the speakers after

tea. Had they come to the repeat, ti would have been abundance to entertain them with, for the kind ladies who presid at the different tables had made provision for the occasion on a most liberal at After tea it was resolved to take the bes and arrange them out of doors for the ascommodation of the assembly; the hest of the afternoon, as well as the large concours of persons, rendering it impossible to conduct the services of the evening with any degree of comfert inside the chapel. The proceedings were commenced by a few verses of a hymn being sung, after which prayer was offered by the Rev. Mr. Niquet. The secretary was then called upon to read the report, after which the meeting was addressed by the Revs. Messra. Potter and Searle, ministers of the Church of England, Lo-sam-yuen and two Chinese head-s the Rev. Mr. Strongman, Independent Mi ter, Rev. Charles Lane, Wesleyan Minist Rev. Mr. Gates, Primitive Methodist Mini ter, Rev. Mr. Niquet, Lutheran Minist Rev. Mr. M'Laughlan, Free Church Mini ter, and myself. The proceedings of the evening were closed with prayer, and the benediction being pronounced, the meeting separated at about half-past nine o'clock.

"The scene presented on this occasion was one of peculiar interest. It would haffle the power of my pen to give you a true picture of it. Outside, in front of the newly-erected chapel, was assembled a mixed congregation of Christians and heathen; most of them were seated, but a great m were standing. In front were scated the Europeans, both ladies and gentlemen, with here and there a Chinese among them. The background was composed almost entirely of Chinese, who kept looking on with interest and eagerly listening. Their number must have amounted to 300-that of the Europeans to 150. The atmosphere was at that time cool and delightful, and the meen was shedding her beams mildly on the assembly. The scene was suggestive of the most delightful reflections. It seemed natural while the eye dwelt upon it, to think of the vast gathering in the heavenly temple, which will be composed of people of every nation, and kindred, and tongue, where no prejudices of races exist-where there is neither

berbarian, Scythian, bond nor free-where the most profound harmony prevails—where a pure moral atmosphere is enjoyed, and where the moon's feeble light is not needed, but the Lord God Almighty and the Lamb are the light thereof. I should be almost tempted to say that, if the result of your Missian had been nothing more than the awakening of that holy and exalted class of feelings which every Christian bosom must have been susceptible of on this deeply interesting occasion, you were amply repaid

for the money and effort already expended upon it. But greater results than these, I trust, await you, to cheer your eyes and rejoice your heart, even numerous cases of sound conversion among the benighted Chinese, and the bringing in of multitudes of these straying aheep into the fold of Christ. May He pour out the influences of His Spirit upon those who minister to them the Word of Truth, that it may prove to them a 'savour of life unto life.'"

THE ZAMBESI MISSIONS, CENTRAL SOUTH AFRICA.

On the arrival in Cape Town of the young Missionaries, destined to bear a part in these missions, a public soirée was held (Tuesday evening 3rd August), for the purpose of testifying the deep interest and sympathy felt on their behalf, and for the success of their enterprise. At the aumerously attended meeting, which succeeded the entertainment provided on the occasion, the Rev W. Thompson, the Society's Agent at Cape Town, presided; a number of influential gentleman were present on the platform, and the proceedings were of a very animated description. The assembly was addressed by each of the Missionaries in rotation, but we have space only for the characteristic speech of our revered friend the Rev. R. Moffat.

"This was a scene," observed Mr. M. " which he confessed was very trying to a bashful man, for although he had lived a very wild life amongst savage men and wild beasts, still he could not but feel ashamed of being talked of in the way he had just heard. It gladdened his heart, however, to see what he then saw, and hear what he had heard : to see so many persons gathered together to welcome the Missioneries and bid them farewell. He felt assured from this circumstance that there were a great number of persons who had a share in the great work in which he had been engaged, and in which his fellow-Missionaries were to be more particularly engaged. He saw that missionary zeal was not confined to Exeter Hall; and his friends would see that they had not entered on their troubles, for they had not got amongst savages yet. He had been struck with the motto which adorned the walls of the place of their meeting: 'Go, work in my vineyard.' He had been there: he had been permitted to work for a long period. He was not at all tired, and he was ready to enter the They were now about to field again. go to the interior, amongst wild men and wild beasts, --- to a country very different and far removed from civilized society, where man was degraded, where woman was more degraded, and where the light of the Sun of Righteousness never shone. After they would pass on to Kuruman-a distance of seven hundred miles from here--they would proceed four hundred miles further before reaching the head-quarters of the great Moselekatse. Beyond Moselekatse the river Zambesi flows; and it was intended that one portion of the brethren-three of them, when Mr. Helmore arrived-would take up their abode on that border, far beyond Moselekatse. It was a great undertaking, and many were the dangers; but their trust was in God and their confidence also was in Him. He wished to make a few remarks with respect to Moselekatse, who was a most strange man.

It was hy a remarkable providence that he became acquainted with him in the first instance. He was compelled to make Moselekatse's acquaintance; necessity compelled him to go there, or he would never have gone; for Moselekatse was a terror to all around. He visited him with Dr. Smith, who was then travelling in the interior. He visited him again twenty years after; and it was rather surprising to see such a man-in whose hands the life of every one depended - it was deeply impressive to see that hero cover his face and weep silently. On the last occasion, he visited this chief for the purpose of putting the simple question to him,-would he accept a Missionary? The chief said, 'You know our wants; you know the country better than we do; you have told us of a God, of a future state; -you have preached a doctrine which teaches us to love one another. Go.' The chief had greatly changed from what he was a few years previous. Since he (Mr. Moffat) had been staying in this city, he had received information that Moselekatse had ordered forty head of oxen to be sent in to convey the Missionaries whom he expected to receive. It was indeed wonderful to observe the interest and confidence which he placed in the Missionary. On one occasion, Moselekatse had among his warriors one who was a chief of the Bamangwatos, who had been a prisoner in his youth. He had been sixteen years a captive, and the law was that he should not be given up. Applications for his release from captivity were unavailing, until at length, while travelling through the country, he (Mr. Moffat) was requested to aid in obtaining the release of the young chief. He thought that it would be an impossible task, but he succeeded. Moselekatse consented to release the young chief,

and sent him away. His warriors we surprised and astonished at the influence which the Missionary had over their 'great one-their lion of lions.' The young chief returned with the Missionary to his people, and afterwards they passed on to the Bakwains, where he had been taken captive. The people were there astonished, an joiced. Ten thousand of the tribe met together to receive him; and speeches of an interesting character were delivered on the occasion, while between each speech a few words of a song were sung. One chief men of the tribe rose, and said on that occasion: ' I am a heathen. I know the doctrines that have been preached to us; but I have never felt that influence in my heart which has been felt by other people. But I am astonished; words are not to be found to express my amazement. Here is a white man; he comes from a distant nation, he passes through here, and he preaches to heathers; but he puts his hand into the lion's den, and has taken our blood (relative) from the teeth of the lion. When I think that a stranger has done this thing I think that there is a God above us.' Such was the manner in which those people expressed their astonishment and rejoicing at the deliverance of their young chief from the hands of the terrible Moselekatee.-Mr. Moffat concluded by expressing his hearty thanks for the kindness he had met with here. It was not his inte tion to cease from his missionary labours. He would make a whole life of it. Aithough he had laboured much he was ready to do more, and it was his wish, if God willed it, to die in God's harness. With respect to the mission upon which his friends were about to enter, he felt confident that if God spared them, their friends would hear that they had not gone upon that mission in vain."

DEATH OF THE REV. JOHN HENRY PARKER.

By the last mail from India we received the very unexpected and mournful intelligence of the decease of this truly exemplary, sealous, and devoted servant of Christ, who, during the last fifteen years, had been associated with the Calcutta Mission. The particulars of the last illness, and of the peculiarly peaceful and happy departure of our lamented friend, are given in the following communication from the Rev. A. F. Lacroix, under date Calcutta, 9th September ult.:—

"It is with great sorrow that I have to apprise you of the death of our esteemed Missionary Brother, Mr. J. H. Parker, which took place very early this day, the fifteenth anniversary of his originally embarking with me at Portsmouth, for India. Mr. Parker's health, as you have already been informed, had been for some time past much impaired by repeated attacks of dyspepsia and spasms in the stomach; but as he usually rallied pretty well after these attacks, he thought that he might be able to remain at his post till next cold season, when we fully expect reinforcement from Europe. His hopes, alas! were not realized. Humanly speaking, he ought to have left India long ago, as he was advised by his medical attendant, and by his brethren. He did not, however, deem the necessity so urgent, and, sad to say, remained till his enfeebled constitution could not stand the virulence of his last attack. The immediate cause of his death was acute dysentery, with which he was attacked only nine days ago. Everything which medical skill, and the attention of sympathizing friends, could do, was done, but in vain. Our dear brother retained his faculties to the last, and his dying bed was one which none of us will ever forget-it was so very edifying and instructive. Never for a moment did a doubt or a fear trouble his mind. A quiet, calm, but immoveable reliance on his Redeemer's love and faithfulness, and on the promises of his covenant God, was manifested in all his

utterances. Indeed, I have never seen a dying Christian, who, more than he did, thoroughly exemplified the words of the Apostle, 'I know in whom I have believed.'

"His end was eminently peaceful. was attended unremittingly, day and night, by our dear Missionary Brethren residing at Bhowanipore; Messrs. W. and S. Hill, and Messrs. Jones and Blake, who did all they could to assist Mrs. Parker in her attendance on her dying husband. Dr. Boaz and myself also saw the patient repeatedly; but, our dwellings being at a great distance from Bhowanipore, we were not able to be with him as constantly as we wished. In Mr. Parker the Society has lost a truly conscientious, devoted, and consistent Missionary, and one who enjoyed in no small degree the esteem and respect of Christians of all denominations in Calcutta. By his own Brethren his loss is sincerely and deeply felt and lamented. His remains will be consigned to the grave this afternoon, close to those of his fellow-labourers Mundy and Paterson.

"I am thankful to say, Mrs. Parker has hitherto been mercifully supported during the very trying scenes she has had to pass through. We all most deeply sympathize with her in the severe loss she and her fatherless children have sustained. As long as she remains in India we shall endeavour to alleviate her distress to the utmost of our power."

DEATH OF THE REV. CHARLES MAULT.

THE subject of this notice, so long and so honourably identified with the Society's Missions in South Travancore, returned to this country about three years and a half ago, but in so feeble a state of health as to be entirely incapacitated for taking any public engagements. Our highly respected Brother, since his arrival in England, had lived in retirement with his family at Stoke, near Coventry, where, without any premonition of the near termination of his valuable life, he peacefully departed to his rest and reward on the morning of Sunday the 17th ult.

In our Number for July, 1856, we took occasion to advert in the following terms to the important services which had been rendered by Mr. Mault, aided by his faithful partner in life, who survives him, to the cause of Missions in India.

"After thirty-six years spent in the service of Christ in India, our honoured.

Missionary Brother, the Rev. Charles Mault, returned to this country in May, 1855, greatly debilitated by the effects of long sustained and unremitting toils in a tropical climate. He was accompanied by the faithful and truly exemplary companion of his life and labours. The Travancore Missions are largely indebted to Mr. and Mrs. Mault. Imbued with a thoroughly missionary spirit they devoted themselves to their labour of love with a concentration of purpose, a stedfast perseverance, and an undeviating consistency, which won for them the esteem and reverence of the heathen by whom they were surrounded, and they at length quitted the scene of their honourable toils amidst the blessings and regrets of thousands."

DRPARTURE.

Rev. Samu: Mateer, Mrs. Mateer, and three children, embarked at Greenock, per "Sea Queen" for Bombay, en route for Nagercoil, Oct. 15th.

FREE PASSAGES FOR MISSIONARIES.

In the aggregate of expenses incurred by the Society in sending out new Missionaries to their appointed! fields of labour, the passage-money has, in the great majority of instances, formed a considerable item. On some occasions, however, and more particularly of late, the Society has been relieved from this expense through the considerate kindness and generosity of shipowners, who, by granting free passages to Missionaries, have rendered effectual aid to the cause.

The Directors are happy to avail themselves of the present opportunity for making their grateful acknowledgments to J. K. Welch, Esq., of London, and to J. H. Watt, Esq., of Irvine; the former for granting a free passage to Mr. and Mrs. Johnson, in the "Royal Stuart," which sailed for Calcutta on the 1st September, and the latter for affording similar accommodation to Mr. and Mrs. Mateer and family in the "Sea Queen," which sailed for Bombay on the 15th ult.

The Directors are further gratified to announce that Messrs. Smith and Sons, of Glasgow, have kindly offered a free passage to one of the Missionaries who may be proceeding to India; and, encouraged by these instances of well-timed liberality, they would express the earnest hope that other shipowners may be disposed, as opportunity occurs, to render the same valuable aid in furtherance of the cause of Christian Missions.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

For Mrs. Sargent's School, Madras. To the Ladies of Rev. T. W. Aveling's Congregation, Kingsland—For a Box of Useful and Ornemental Articles, value 244 11s. 9d. To the Ladies' Missionary Working Society, Claphara—For a Case of Useful Articles, value 264 15s. To the Missionary Working Society, Coverdale Chapel, per Mise Wall—For a Case of Clothing and Useful Articles, value 210 10s. To the Young Friends' Juvenile Missionary Association, Maldon—For a Box and Parcel of Useful Articles.

For Mrs. Addis, Coimbatoor. To the Young Ladies of Miss Hope's Establishment, Wexford —For a Box of Useful Articles.

For Rev. A. Stronach, Amoy. To the Poultry Chapel Bible Class — For a Box of Articles for Sale.

For Rev. George Gill, Rarotonga. To the Ladies of the Rev. J. Parsons' Congregation, Bromsgrove—For a Parcel of Clothing. For Rev. D. Fletcher, Chapelton. To Mrs. Kilpin, Bedford—For a Box of Articles for Sale.

To the Chatham Missionary Working Association, per Miss Mullinger—For a Parcel of Clothing for South Africa. To Mrs. J. Cooper, Cambridge—For a Parcel of Fancy Articles for China. To Mr. T. Scrutton, jun.; To Mrs. Moore, Brixton; To Mrs. Slater, Somers Town; and to Anonymous—For Volumes and Numbers of the Evangelical Magazines, Christian Witness, and other Magazines.

The Rev. R. Birt gratefully acknowledges the receipt of the undermentioned Packages from the following:—

The Ladies' Working Association, Stepney Meeting—For a Box of Useful Articles. The Ladies' Working Association, Saffron Walden—For a Box of Useful Articles. The Forest Gate Ladies' Working Society—For a Box of Useful Articles. The Ladies' Working Meeting at Miss Goodes, 46, Burton Crescent—For a Package of Useful and Fancy Articles, for the use of the Female School.

CONTRIBUTIONS FOR THE ENLARGEMENT OF THE SOCIETY'S OPERATIONS IN INDIA.

Previously acknowledged 11	,212	13	3	Union Chapel, Brixton Hill.
H. Hopkins, Esq., Hobert				Rev. J. Hall and Friends . 35 15 9
Town	300	0	0	Abergavenny. Castle Street
A Friend, by Mrs. F. Smith .	50	0	0	Sunday School 5 0 0
A Pious Family in Devonshire	50	0	Ó	Bansfield Hall, near Newmarket.
	30	Ó	0	J. W. Bromley, Esq 5 0 0
A. Curling, Esq		0	0	Bath.
T. H		0	0	
F. G.	15	Ŏ	Ŏ	Argyle Chapel. Rev. W. H. Dyer.
L Lewis, Esq		Õ	Ŏ	Collections
W. Cullum, Esq. 2nd donation	5	Ō	Ō	Dr. Bell 5 0 0
H. T		ŏ	ŏ	Mrs. Bell 5 0 0
A. Wilson, Esq.	5	ŏ	ŏ	J. C. Spinder, Esq 5 0 0
Mr. Wood	5 5 5	ŏ	ŏ	Miss Score 1 10 0
Craven Chapel. Rev. J. Graham	•	•	•	
and Friends, including R.				Countess of Huntingdon's Chapel.
Hope, Beq., 51., and Anony-				Rev. J. Owen.
mous, 5l	60	0	0	Collections
Oakland's Chapel, Shepherd's	•••	٠	٠	Ditto after Lecture 7 7 4
Bush	5	5	0	Rev. J. Owen 5 0 0
Trinity Chapel, Edgeware Road.	u	u	٠	Quiet Street Reform Wesleyan
Rev. R. H. Herschell and				Congregation, per Rev. J.
	32	11	6	Bromley 5 Q Q
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Bournemouth.		_	_ 1	G. Smith & Sons, (additional).	50	0	•
Rev. N. Hurry	10	0	0		50	0	•
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Collection	13	u. 3	3	R. Goodwin, Eeq		0	0
Union Chapel. Rev. J. N.			J	Miss Freeland	1	0	•
	27		6	Collections.			
Collections, &c	5	Ö	Ö	Wellington Street, Rev. Dr.			
S. Portlock, Esq		-	-	Dobson	31	3	
Bremsgrove. B. Perkins, Esq.	5	0	0	Erskine Church; Rev. Dr.	31	•	•
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• Dorking.				Elgin Place, Rev. A. Raleigh .	16	-	i
Rev. J. S. Bright and Friends .	9	3	0	Laurieston, Rev. D. Russell .	8		i
Dudley.				Renfield Street, Rev. Dr. Taylor,	•	•	•
Mr. J. Hall	5	0	0	Public Meeting	6	8 2	10
Mr. J. Whitehouse	10	ŏ	ŏ		•	•	•
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G. Gourlay, Esq	5	0	ŏ	Huddersfield. Ramsden Street,		_	
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J. Stevenson, Bsq.	5	ŏ	ŏ	Leek, per J. Alsop, Esq.		14	1
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Edinburgh.				Collection	-		-
Miss G. F. D. Cullen	50	0	0	Maidenhead. Collection .	30	2	9
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Mr. Wm. Somerville	25	0	0	and Friends	11	1	0
Mr. John Gibson, W.S	10	0	0		•	_	
Wm. Alexander, Esq	5	0	v		6	17	6
A. Black, Esq., M.P	5	0	U		U	.,	٠
Mr. Hugh Brown	5	0		Perth. A Member of the			
Mr. Henry Bruce	5	0	0	North United Presbyterian			٨
Rev. Dr. H. Grey	5	0	0	Church	5	0	v
Mr. Harvey, R.S.A.	5	0	0	Plymouth.			
"A Member of the Free Church."	5	0	0	D. Derry, Esq	20	0	0
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W. G. Mitchell, Esq	50	0	0				

for november, 1858.

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ford, Esq. 5 0 0 aylor 2 0 0	Town, Auxiliary,	BEDFORDSHIRE.	Collection at Blen- nerhasset Sabbath School
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	-	Osborn 11 0 0	Aspatria Sabbath Scholars 0 1 6
Birt's School, Peel- n, Caffraria.	Paddington Chapel.		Scholars 0 1 6 Friends 0 5 0 Margaret Black's Missionary Box 0 5 6
cancin and	Collected by Mrs. Trouncer.	BERKSHIRE,	Missionary Box 0 5 6
Brewin 0 10 0	For the Native Teacher, "James Stratten,"		07. 84.
		Hungerford.	Workington.
2 0 0	Mrs. Cowen 0 2 6	Per A. Lanfear, Esq.	and the state of t
by Misses Mather	Miss Alers Hunkey 0 to 0		Rev. J. Rennie.
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mge 0 5 0	Mrs. Platts 0 5 0	22/,	bath School 0 8 4 Collection in Public Meeting 2 18 4 Collected by— Miss Mordy 1 8 6 Mrs. Westray 1 7 0 Exs.lla.8d.; 114.16s.11d.
Esq 1 0 0		Land Contract Contract	Exs.11e.8d.; 111.16e.11d
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Harwood 0 5 0	Mrs. Thorby 0 5 0		act. W. Colvine.
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Associa-	Miss P. Minter 0 6 6	Auxiliary Society, by W. Wilson, Esq.	20000000
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GLOUCESTERSHIRE.	NORTHUMBERLAND.	Ehoda White 0 4 6 Mary Castell 0 3 16	WARWICKSHIRE.
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Bristol Auxiliary Society, per W. D.	Per M. Hindmarsh, Esq.	Ann Cowley # 8 8 Elizabeth Bills # 2 2	Rev. S. Hillyard.
Wills, Esq 1641 11 9	Per M. Hindmarsh, Esq. Sion Meeting House, Rev. E. Greener 35 0 0	Emma Hall 0 1 2	Annual Subscribers.
	For the Native Girls,	Martha Phipps 0 1 1 Thirza Scarsbrook 0 1 6	Mr. Gibberd 1 1 0 Mr. Gift 1 1 0 Mrs. J. M. Linney 0 10 0 Mr. Donnett 0 10 0
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M. Handall	Per H. Pow, Esq.	BUTLANDSHIRE.	Willie Horobin 0 5 0
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West Course per Mr.	Christopher Dixon 1 9 6	Bishop's Hull.	W. Beaumont, Esq., Treasurer.
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Bishop's Stortford, W. Bird, Esq., for the Native Teacher, Rebecca Bird 10 0 0	Hannah Bell 0 9 7	par o. romeu.	the state of the s
Rebecca Bird 10 0 0	James F. Ogilvie 0 7 6 Thomas Atkinson 0 5 1	and the second second	Carr's Lane.
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	Thomas Atkinson 0 5 1 U. and J. Forth 0 5 6 T. H. Wheatley 0 5 6 Mission School	STAFFORDSHIRE.	W. Daie, M.A. W. Beaumout, Esq.,
KENT.	(Clive Street) 0 B III	Brewood and Wheaten	Treasurer.
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Tunbridge Wells, per Mr. J. Wilson 16 5 6	James Walker 0 1 11	Collected by-	Subscriptions & Donations.
		Mins Smith 1 0 3	Des 1 1 Towns 10 c 1
- was wanted	J. H. Rippath 0 0 8 Dorothy Patterson 0 0 9	Sunday School Box 0 7 6	W. Beammont. Esq., 10 0 0
LINCOLNSHIRE.		Box 0 4 4	Henry Wright, Esq., 10 0 0
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ing Society, by Mrs. Bradley, for the Native Teacher,	the Juvenile Mis- sionary Bazaar 3 13 5	Cannock and Brownhills,	Edwd. Barnett, Esq. 2 2 9
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	NOTTINGHAMSHIRE,	at Brownhills 1 17 0 Mrs. Birch 0 10 0	A Special Effort for China, by the Young Ladies at Mrs. Southwell's Estab-
Louis Auxiliary Society.	Newark.	Priends, by J. Birch 0 10 0	Mrs. Southwell's Estab-
Rev. J. T. Barker, Secretary.	Rev. T. B. Attenborough,	For aged and infirm Mis-	lishment, Stratford House. Rightale,
Mr. C. Smith, Treasurer,	Missionary Hasket, including 74s, from		
Collected by→	Adult Class 15 0 0 Collections and Sub-	Mr. Barlow 0 10 0 Mrs. Barlow 0 10 0 Exs. 16s. ; \$L	for the Medical
Mrs. Marshall and	scriptions 21 0 0 Exs. 30s.; 544, 10s.		
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Mrs. Colbridge and	OXFORDSHIRE.		School, Amoy 0 9 0
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	Juvenile Association.	Egham Hill,	Come."
Master F. Gray 0 11 6	Per Mr. A. S. Booth.	R.v. W. Knight,	"It is more bleased.
Master Burditt 0 4 6 Master Colbridge 0 6 10	Collected by-	Collections	to give than to
Cannon Street Sun-			Rain from Heaven 1 114 Mr. Thomas Short 2 1 4
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FOR NOVEMBER, 1858.

		•	
Miss Hudson	Miss Salt 2 2 0	Mr. C. Gibbs 1 1 1 0 Miss Floyd, Birks- well 1 0 0 Mr. F. Keep 1 1 0	Warwick.
Mrs. Harris	Miss Mead 1 8 4 Miss C. E. Smith 3 1	Miss Floyd, Birks-	T. Snape, Esq., Treasurer.
Miss Rock 1 4 10 Miss Lillington 5 15 6	Miss Flower 2 8 0	Mr. F. Keep 1 1 0	1867.
Mrs. Perkins 7 0 0 Miss Radeliffs 0 15 0	Jane Lewis with the P	Missionary Boxes.	Subscriptions.
Mrs. Scott 1 4 6	Miss E. W. Paterson 3 12 0		Mr. R. G. Reading 1 1 0
Miss Richards 2.17 6	Miss Hatch 0 10	Without a Name 0 11 0	Mr. R. G. Reading 1 1 0 Mr. J. H. Nelson 1 1 0 Mr. Humphrys, Pil-
Collected by several Ladies, per Miss	Miss Redding 2 1 C	Sam Taylor 0 4 6 Master A. Payne 0 8 8	Mr. T. Spure
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Missionary Boxes.	Miss Hardy 3 18	Sunday School.	Rev. E. G. Glanville 0 10 6 Rev. J. W. Percy 0 5 0
Mr. George Taylor 3 10 6 Master Davidson 1 1 6	Miss MaryChristian 0 18 (Miss Hardy 3 18 (Miss Elizabeth Sheath 0 8 (Miss Taylor's Class. 0 17 7 Other Classes 0 19 6	Mr. W. G. Perry 0 5 0
Master Davidson 1 1 0 Master John Averill v 3 8	Sheath 0 8 6 By Mr. H.J. Manton, for Native Teacher,	Miss Taylor's Class. 0 17 7 Other Classes 0 10 6 Collections 38 15 8	Mrs. Halford 0 5 0
Miss Fanny Averill, 0 1 9	Robert Alfred	Collections. 38 15 8 Small Sums. Indian	Mr. G. Cotton 9 5 0
Mr. Saville 1 0 4		Miss Packer, for do. 0 7 v	Mr. R. Walton 0 5 0
Mr. Wm. Parsons 0 4 4	Native Teacher,	Mission 2 6 8 Miss Packer, for do. 0 7 0 936, 15s, 11st.	A Friend 0 5 0 Sabbath Collections 7 7 0
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Family Box 1 14 0	Sarah Mansfield Glover 10 0 0	1857.	dows' & Orphans'
Miss Lord 2 10 6	Ditto, for General Purposes 11 17 10		
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Marianno Willdig 0 3 5 Mr. Castle 0 17 9	MissCharlotte Hunt 0 5	Mr. Rooke 1 1 0	Mias Page 6 5 0
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Mary Ann Hopkins 6 17 1	Purposes 1 0 1 Phobe Hail 0 2 2 Miss Charlotte Hunt 0 5 Mr. Joseph Benton's Mr. Joseph Benton's Missianary Hox 0 5 Miss Mary Christian's ditto 0 5 Collections 0 5 Collections 0 5 Collections 0 5 Collections 0 5 T 2 Exs. 46s. 2d. 1 Exs. 46s. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d. 2d	I wastin Companyation of	Subscriptions,
Mary Ann Hopkins 0 17 1 Mr. H. Wright's Servents	by Rev. W. Joseph 5 7 1	Lozell's Congregational Chapel.	Mr. B. G. Rending 1 1 0 Mr. J. H. Nelaora 1 1 0 Mr. J. H. Nelaora 1 1 0 Mr. T. Shaspe. 1 1 1 0 A Friend 0 5 0 Mr. K. Wallon 0 5 0 Mr. H. Wallon 0 5 0 Mr. Mr. Oursbull 0 5 0 Mr. W. Curybull 0 5 0 Mr. Of Curybull 0 5 0 Mr. Of Curybull 0 5 0 Mr. Others 0 5 0 Mr. Cotton
Ellen Flint 0 17 0	Exs. 10s. 2cl. ;	Mr. Millichamp, Treasurer.	Mr. T. Snspe 1 1 0
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ality 0 10 0	Francis Street, Edobaston,	Expenses 60s 11 0 5	Mr. R. Walton 0 b 0
Elizabeth Pencock 0 11 2	Collected by Miss Avery.	Subscriptions,	Mr. W. G. Perry 0 5 0
Schools, contributed by	Mr. W. H. Avery 5 0 6 Mr. R. Parry 5 0 6 Mr. A. Beaumont 1 1 6 Mr. Rouge 0 10 6 Mr. Gillam 0 0 6 Mrs. Avery 6 10 6 Mrs. Avery 6 10 6	Thomas Hickling,	Mrs. Halford 0 5 0
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Female Adult Class, 1 6 6	Mr. Sutton	Esq. 5 0 0 Miss Hickling, for a year and a half. 1 11 7	Mr. Jas. Bailey (D.) 1 0 0
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YoungMen'sClasses 3 2 3 Other Classes 5 12 1	Artery mines of the	Mrs. Robinson 0 10 6 Miss Scott (omitted last year) 0 10 6	Married A. Nie was
Garrison Lane Girls'	Collected by Miss Burton,	Day Man Whitehardson	T. SWINGS . STATESTANDENS AND THE
Sunday School 3 5 1 Teachers in Carr's Lane Girls' Sun-	Mr. 8. Burton 1 1 0 Mr. W. Churley 1 0 0		Annual Meeting, 2 11 3
Lane Girls' Sun-	Mr. W. Churiey 1 0 0 Mr. C. Corfield 0 10	Misses Rogers 9 9 0	Collectors' Books.
day School	Mr. J. Collins 1 1 0 Mr. J. Hinkley 0 10	Ditto ditto, School	Miss Percy 0 10 6 Miss Cotton 0 12 10
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Vandley Collected	Mr. B. Corneld 0 10	West and Market Art.	Master Manytll 0 3 9
Yardley, Collected by Mrs. Brittain 2 14 6	Sums under 10s 1 5	Missionary Boxes and Cards,	Master Mansill 0 3 2 Miss Buckley 0 1 8 Miss Naughton 0 2 1 Miss Standish 0 6 9
Family Boxes.	Collected by Miss Williams.	Mrs. G. Barber 0 7 0 Mrs. J. Barber 0 10 9	Miss Standish A & S
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EASTERN AND BIBLICAL LIFE. **ILLUSTRATIONS**

BIBLICAL & ORIENTAL LIFE.

BY MR. JOHN GADSBY,

(Author of "Wanderings in the East," "A Trip to Sebastopol," &c., who has recently returned from Sebastopol and his Fourth Tour to Egypt, &c.)

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PARTICULARS.

FIRST EVENING.

TURES, SCRIBES, and PHARISEES.—The Cloak and the Coat; Jewish Rabbi's "garment" with "borders" and "fringes;" Peter's sheet, knitted at the four corners; phylacteries; Easterns at Prayer; "they have their reward;" the turban; the hat; the royal diadem; the high priest's breastplate, ephod, and girdle; urim and thummim; coup de soleil (sunstroke)—anecdotes of Arab boatmen, &c.; an Arab's tuft and its use; revealing, making bare, and making strong the arm; customs of ancient warriors; the breastplate of faith and love; Ezekiel's vision—the inkhorn; ancient writing; the book with seven seals; writing tables; Arab schools and schoolmasters—anecdotes; seals; curious ancient customs; the girdle—anecdotes; similing up the loing

EGYPTIAN DEAGONAN, or GUIDE.—Superstitions, with illustrative anecdotes; Gehazi and Elisha; characteristics of the dragoman; character of the Arabs—anecdotes; the Lord hissing for the fly (Isa. vii. 18); proverbs; taking up the bed; the koorbaj—the bastinado; The cords of a man and the bands of love; sinning with a cart-rope. (Isa. v. 18.)

ALBANIAN.—Girdle of the fine gold of Uphaz; character of the Greeks.

ARMENIAN PATRIARCH. Anecdotes; superstitions; cock-crowing.

THE GREEK PRASANT.—Curious hat and capote.

JOHN THE BAPTIST.—Cloak of camel's hair; girdle of leather; staff.

EIZIAH.—A "hairy man;" "wolves in sheep's clothing;" the prophets, true tail is Egyptian prophets; Baul lying down and prophetying; "instruments of the stollab cherds; Paul's declaration," a shame for a man to have long hair."

The Staff and the Rod.—Moses's rod; Aaron's rod "budding;" the rods of the magi

and of the twelve tribes of Israel. -" Passing under the rod;" counting the flocks; " feeding the flocks Eastern Shepherds .-

like a shepherd;" "the still waters;" watching over the flocks; "neither alumbareth nor sleepeth;" Hezekiah's age departed as a shepherd's tent; removed like a sottage.

THE SLAVE.—Duties of the slave; untying the sandals; redemption and adoption of

slaves; curious customs: The Pipe.—The Shadow-The Pipe.—The Shadow—curious custom of the Arabs; servants desiring the shadow—anecdote; the shadow long in coming; various figures taken from the shadow; sitting is

darkness and the shadow of death; eastern coffee service. Bottles.-The water bottle; "bottle in the smoke;" Job's akin black upon him; watering

the streets; the tear bottle.

COSTUME.-Nine Persons.

DIAGRAMS.—Easterns at Prayer; Interior of a Mohammedan Mosque; Arab, Rubins, Turkish, and other Soldiers; the Bashi-Bazouk; Slave Women at Constantinople; Turk Porters and Fruit Sellers; Numerous Oriental Head-Dresses; Arab School; Nubins and Egyptian Cottages: Interior of an Egyptian House, with Sheikh, Lady, and Slaves; Es Bottles and Water Carriers.

EXHIBITED.—Phylacteries and Garments with Fringes; Ancient Sword, &c. &c.; Essian Hats and Disdems; the High Pricat's Breastplate, &c.; Inkhorn, (Ezekiel); Writing Tables: Book with Soven Seals; the Sepher Tora, or Book of the Law, a Jewish Book, 120%, long, and 1%. 9in. broad; the Girdle; Eastern Pipe, Coffee Service, Bed; Instruments of the Foolish Shepherds; Water Bottle; Tear Bottle; Shepherd's Tent.

PRACTICAL—Duties of the Slave; Revealing, Making Bare, and Strengthening the Arm: Circling the Strengthening the Arm:

Girding the Sword on the Thigh; the Bastinado; Taking up the Bed.

SECOND EVENING.

ISHMAELITES, OR BEDOURS OF THE DESERT.—The sheikh; the patriarchs; dyed attire for the head; the "bonnet;" the melayah—"garment," "mantle," "sheet," "cloth;" taking the garment to pledge; Jeremiah and the king of Babylon; the shepherd putting on his garment; wild-ass men—"their hand against every man and every man's hand against them" ment; wild-ass men--anocdotes; dwellers in tents; attacks in the desert; encamping round about a tent (Job); Jeremiah's tabernacle spoiled and cords broken; Solomon; Arabian lying in wait; acusnews; "Thou settest a print upon the heels of my feet;" curious customs; cities of refug; the benefactor; the traitor; covenant of salt; the burning desert; "Ho! every one that thirsteth!"

Hospitality.—Abraham and the angels; killing a calf, lamb, or kid; a roasted lamb at Minich (patriarchal), tender and good; ovens: plague of frogs; stalled ox; Arabs at meals: the sop to Judas; marriage feast; eating with unwashed hands; running water; Elijah and Elisha; Job and the Psalmist.

Bread, &c.—Millstones; upper and nether millstones; the Lord's prayer; the "sound of the grinding being low;" "there shall be two women grinding at a mill;" pigeons; Arab boatmen—anecdotes; kneading troughs,
Middle-Class Arab.—"Exalting the gate;" needlework—Turkish Syrian, and Indian;
Babylonish garments and the wedge of gold; Achan's theft; "the accursed thing "—why so

called; linen and woollen garments. LITTLE JOSEPH.—Coat of many colors; why now worn.

TURKISE BOY. THE FELLAH, OR EGYPTIAN FARMER.—Farmer and laborer; the bosom; binding sheaves and filling the bosom; carrying lambs in the bosom; hiding iniquity in the bosom; a gift

and filling the bosom; carrying lambs in the bosom; hiding iniquity in the bosom; a gift out of the bosom—anecdotes; having "respect of permons;" maxims; "offering the bind and lame and sick; an Egyptian farmyard; flies; churning; "cut off as the tops of ears of corn; watering with the foot; "brooks of honey and butter; sowing beside all waters; "the flood breaking out;" casting bread upon the waters; the grain of mustard seed, rose of Sharon, apple of Sodom; the destroying desert; untempered mortar; anecdotes; easing dust from the feet; "Away with such a fellow;" apples of gold in pictures of silver.

DOORKEEP.E.—Waiting at the threshold; stone for a pillow; pillows made from the palm; one from the tombs; palm branch from Upper Egypt; baskets, &c.

COSTUME.-Nine Persons. DIAGRAMS.—Arab Encampment in the Desert; Crossing the Desert to Jerusalem; View

on the Nile, and Watering with the Foot; the Island of Rhoda (Moses in the Bulrushessupposed); Boat with Slaves; Earthenware Raft; Bazaar in Cairo; the Great Pyramid and
the Sphynx; Interior of the Great Pyramid; the Gigantic Statue of Rameses; Cartouche,
or Seal, of Thothmes III.; Ruins of Temples.

Exhibited—The Mill—the Upper and Nether Millstone; Bread from the Tombs;
Russian Soldier's Bread; the Kneading Trough; Needlework; Egyptian Ear of Com

(Millet); Apple of Sodom; Rose of Sharon; Wooden Pillows, ancient and modern; Palms;

Bricks believed to have been made by the Israelites.

PRIOTICAL.—Arabs at their Meals: Grinding Corn; Filling the Bosom; Elials Posing Water on the hands of Elijah; Waiting at the Threshold.

THIRD EVENING.

WOMEN.—In what light viewed; Vashti and Ahasuerus; divorce; aneedotes; Solomon and Micah; customs in Egypt and Persia; Joseph and his brethren; the gates of Zion; aneedotes; the blacks and their duties; Nubian women; taking away the veils; the spouse and the watchman in the Canticles; "Men love darkness rather than light;" lanterns and lamps; the spouse and her beloved; Russian and Egyptian watchman.

Constantinopolitan Lady.—Veil and hood.

The Turks and their sisters; milk and sugar candy bath; cutting up a butcher.

Lattices and Windows—Women at the Windows; looking through the lattices; David's

complaint; Egyptian window.

Mother.—The strongest tie in the East; anecdotes of my Arab boatmen and their mothers; horrors of the conscription; sackcloth and ashes; going forth with their hands upon their heads; the sky clothed with sackcloth.

Ornaments—Profusion; bracelets, &c.; mummy's hand with ring; embalming; "bones scattered at the grave's mouth;" Arab customs.

Marriage Ceremonies.—Jewish customs—betrothal; price of a wife; anecdotes of Arabs and their wives; maxims.

THE BRIDE.—The crown and covering.

REBECCA'S DRESS.—"Let thy garments be always white;" garments "spotted with the flesh;"
Rebecca's veil; Rebecca and Isaac.
RUTH'S DRESS.—Ruth's veil; six measures of barley; "Thou hast ravished my heart

TURKISH LADY'S DRESS.—"Covered thee with silk and girded thee with fine linen;" nose rings, "tinkling ornaments about the feet," mufflers, bonnets, glasses, &c. &c.; taking away "the whole stay and staff."

Amulets, or Charms.—Evil eye; Kerchiefs; Jews and Arabs.

Funeral ceremonies; wailing women; "cuttings in the flesh"—anecdote.

DRUSE WOMAN'S DRESS.—The tantour;—"My horn is exalted;" "Lift not up the horn on high," &c.; ancient customs.

DONKEY BOYS.—Anecdotes

DONKEY Boys .- Anecdotes.

DERWISHES .--Religious sects; whirlers, howlers, the head priest; Mahometan ceremony of riding over men.

COSTUME.—Six Women, four Men, and two Boys.

DIAGRAMS.—View of Constantinople; Marriage Procession; Funeral Procession; Funeral Procession in Italy; Ascent of the Cataracts, and View of the Cataracts; Riding over Men.

EXEMPSIZED.—The Fan; the Umbrella; Egyptian Window, or Lattice; Sackeloth; Lanterns; Mummy's Hands and Feet; Ancient Mirror; Nose Ring; Tinkling Ornaments about the Feet; Bonnets; Crisping Pins; Stomacher; Tablets; Fine Linen of Ancient Egypt; the Russian Watchman's Doskee; &c. &c.

Practical.—The Duties of the Slave; Whirling and Howling Derwishes.

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JONES'S £4 4s. SILVER LEVER, and £10 10s. GOLD LEVER WATCHES, selling at the MANUFACTORY, 33s, STRAND, opposite Somerset House, jewelled in four holes, with maintaining power, elegant in form, warranted not to vary more than half a minute per week. Attention is called to the reduced price of the GOLD WATCHES. It now becomes folly to buy a Foreign Watch. On receipt of 1s. above the price, in Post-office order, payable to John Jones, one will be sent free to any part of the kingdom.

JONES'S SKETCH OF WATCH-WORK SENT FREE FOR A 2d. STAMP.



IRON BEDSTEAD MANUFACTURES THOS. TRELOAR. 42, LUDGATE HILL LONDON, E.C.

THE ASYLUM FOR FATHERLESS CHILDREN.

REEDHAM, NEAR CROYDON.

Under the Patronage of HER MAJESTY THE QUEEN.

Instituted 1844.

Designed to receive and educate Fatherless Children, from the earliest infancy throughout the whole period of childhood, without distinction of age, sex, place, or religious connexion.

The CHRISTMAS ELECTION of this Charity will be held on the Third Friday in January next.

All Applications should be made forthwith to the Office, where blank Forms for Candidates and every other information may be obtained, on any day, from 10 to 4.

Subscriptions most thankfully received.

DAVID W. WIRE THOMAS W. AVELING, Honorary Secretaries.

N.B. All Communications and Subscriptions to be addressed to Mr. JOHN CUENER, Sub-Secretary; and Post-office Orders made payable to him at the Office, 10, Poultry.

THE ROYAL HOSPITAL, PUTNEY,

For the permanent care and comfort of those who by disease, accident, or deformity are hopelessly disqualified for the duties of life. Instituted July 31, 1854, at the Mansion-house.

The Right Hen. the LORD MAYOR in the Chair.

The NINTH ELECTION and FOURTH ANNUAL MEETING of this CHARITY will occur on WED-MESDAY, the 24th of November inst., at the London Tavern, Bishopsgate-street.

The Right Hon. the VISCOUNT RAYNHAM, M.P., in the Chair-

The patients will be elected from a list of 145 approved candidates.

The poll will commence at Twelve o'clock, and close at Two precisely.

Cases on payment are taken irrespective of the elections, and may enter at any time.

Information cheerfully supplied at the Office, and subscriptions and donations thankfully received. ANDREW REED, D.D., Gratuitous Secretary.

Office, 10, Poultry, E.C., November 1, 1858.

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KEATING'S COUGH LOZENGES.

WHAT DISEASES ARE MORE FATAL in their consequences than neglected Coughs, Colds, or other Affections of the Lungs? The first and best remedy is KEATING'S COUGH LOZENGES.

Prepared and sold in Boxes, 1s. 14d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by Thomas Keating, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists, &c.

TEATING'S PALE NEWFOUNDLAND COD LIVER OIL, perfectly pure, nearly tasteless, and free from adulteration of any kind, having been analyzed, reported on, and recommended by Professors TAYLOR and THOMSON, of Guy's and St. Thomas's Hospitals, who, in the words of the late Dr. Pereira, say, that "The finest oil is that most devoid of color, odour, and flavour;" characters this will be found to possess in a high degree. Half-pints, 1s. 6d., Pints, 2s. 6d., Quarts, 4s. 6d., and Five-pint Bottles, 10s. 6d., Imperial Measure.

79, St. Paul's Churchyard, London.

THE GREAT OYER OF POISONING OF 1858.

THE MEDICAL PROFESSION may now be considered on its trial before the country.

Let all persons well reflect on the Letter in the "Times," of Saturday, October 9th, signed "Cantabrigiensis," giving an idea of the number of deaths produced by Chloroform. Alas! how many are daily carried away by that and other poisons!

ISSUED BY COLLEGE OF HEALTH, THE BRITISH

EUSTON ROAD, LONDON,

THE 11TH OF OCTOBER, 1858, FOR THE SOCIETY OF HYGEISTS.

(4)

EVANGELICAL ADVERTISER.

THE very extensive sale of the "EVANGELICAL MAGAZINE"-circulated in every part of the United Kingdom, in the British Colonies, the East and West Indies, Southern and Western Africa, Australia, and the South Sea Islands—renders its cover a most important medium for all Advertirements relating to Public and Charitable Institutions, Books, Schools, General Business, Sales of Property, Apprentices, Servants, or Situations wanted.

N.B.—It is particularly requested that Advertisements be sent to the Publishers, WARD and CO.,

Paternoster-row, and not to the Editor or Printer.

NEW SCALE OF CHARGES.

				Across the Page.			
Ten Lines, body type	0	7	0	Five Lines, body type	0	7	Ø
Each Additional Line	0	1	0	Six Lines	0	8	6
▲ Column	2	15	0	One-third of a Page	1	15	0
Two Columns	5	0	0	A Whole Page	5	0	0

Governesses, Domestic Servants, Clerks, &c., Will be charged, for Advertisements not exceeding Eight Lines, single column, 5s. These announcements will be placed, as before, under the Head, SITUATIONS WANTED.

• All Advertisements must be prepaid. Those from the country by a Post-Office Order, payable to Ward and Co., or by an order for payment on some person in London.

Advertisements sent after the 20th cannot be inserted in their proper places. No Advertisements received after the 23rd. Catalogues, Bills, Prospectuses, &c., received till the 25th.

EDUCATION.

HOME EDUCATION FOR YOUNG LADIES.

CLAREMONT VILLA, SURBITON, SURREY.

M RS. and MISS PRENTICE continue to Receive a limited number of YOUNG LADIES for BOARD and EDUCATION, aided by the usual Masters. Terms and references on application.

Stratford House, Highgate, Near Birmingham.

RS. B. SOUTHWELL (Widow of the late Rev. B. Southwell, B.A., Missionary to China) will have VACANCIES for a few additional PUPILS after the Christmas Vacation. In this Establishment Young Ladies enjoy the privileges and comforts of home, combined with a careful and accomplished education, based upon Christian principles. Mrs. Southwell has had much experience in Tuition, and assures those Parents who may entrust their daughters to her charge, that every means shall be adopted to promote their health and happiness, and every inducement given to make study a privilege and delight. The house is spacious, affording ample accomment given to make study a privilege and delight. The noise is specious, in specious, and meadow modation for the convenience and comfort of the Pupils; and the gardens, playground, and meadow adjoining offer pleasant and healthful exercise in the hours of recreation from study. The domestic arrangements are made on the most liberal scale. A Protestant French Lady instructs in the French language and literature, and first-class Professors attend for German, Italian, Latin, Music, Singing, Drawing, and Calisthenics.

REPEREES:—Rev. A. Tidman, D.D., Mission House, London; Rev. E. Prout, F.G.S., Mission House, London; Rev. J. Morison, D.D., LL.D., Brompton, London; Rev. T. Raffles, D.D., LL.D., Liverpool; Rev. G. Redford, D.D., LL.D., Birmingham; Rev. R. W. Dale, M.A., Birmingham; Rev. A. Gordon, D.D., Walsall; Rev. G. W. Conder, Leeds; Joseph Hodgeon, F.R.S., London; S. Job, Esq., Holmfield House, Aigburth, Liverpool.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES,

NO. 6, CLARENDON VILLAS, MILDMAY PARK, STOKE NEWINGTON, N.

MRS. and the MISSES GOGERLY, wife and daughters of the Rev. GOGERLY, formerly Missionary at Calcutts, receive a limited number of BOARDERS and DAY PUPILS, to whom they impart a sound and polite education. Prospectuses, on applications as above, or at Mr. Snow's, Publisher, 35, Paternoster-row. IN a First-class Establishment for YOUNG LADIES, a VACANCY will occur after the CHRISTMAS VACATION for a YOUNG LADY, as ARTICLED PUPIL. She would enjoy the first educational advantages, under efficient masters, and resident foreign and English teachers. Unexceptionable references given and required. Terms, with full particulars, given by addressing to L. L. M., care of Mr. Ragg, Bookseller, High-street, Birmingham, 2*

ONTINENTAL EDUCATION.—
MISS TREVOR, having passed the requisite examination, has received the diploma from the Prussian Government, permitting her to establish a school, and has now vacancies for 8 few YOUNG LADIES, at her residence in BONN; where they enjoy every advantage of a Continental residence, combined with careful supervision, and the comforts of an English home. The ladies are introduced to good German society. First masters are employed for the language of the country, and for Music, and German and French are constantly spoken in the family. For terms, further particulars, and references, apply to Miss Trevor, Hofgarten House, Hofgarten Strasse, Bonn, on the Rhine; or to Mrs. Slater, 10, Albany-place, Plymouth. 10

A YOUNG LADY, who is leaving her present situation, wishes, after Christmas, to meet with an ENGAGEMENT as a TEACHER in a School or Family. She is capable of teaching French, acquired in Paris, Drawing, Music, and the usual branches of an English education. Address, F. L. M., Postoffice, Daventry, Northamptonshire.

WANTED, at Christmas, by a YOUNG PERSON who has had several years' experience in teaching, an ENGAGEMENT as GOVERNESS in a SCHOOL, or Nursery Governess in a Family. She has studied the principles of Pestalozzi, and can teach the rudiments of Music, if required. Address, P. C., Post-office, Plaistow, Essex.

WANTED, a YOUNG LADY, as ARTICLED PUPIL, for two or three years, in a highly-respectable SCHOOL, attended by masters of talent, and in which she would find the comforts of a home, and superior educational advantages. Address, Miss Crowther, 6, Elmbank-street, Glasgow.

THE MIDLAND SCHOOL, near Coventry, for GENTLEMEN from Eight to Eighteen years of age. Christian government, the most approved methods of education; Frush and German by accomplished native resident masters. The academical course adapted to the Oxford examinations, and matriculation at the London University. For papers, apply to Mr. Wyles.

ADIES' SCHOOL, NEWPORT
PAGNELL.—Mrs. F. W. HEATHOOTS
begs to announce that she has two or three
VACANCIES in her Establishment. The course
of instruction combines a sound English education in all its branches, with French, Music
German, Singing, Drawing, &c., by the most
efficient teachers. Two foreigners are residest
in the house. The domestic comfort and besit
of the pupils receive the most careful attention;
and the house is airy, and in a healthy simution.
Half-term, November 11th. Prospectuses and
references forwarded on application.

ANTED, by a WIDOWER, a LADY as GOVERNESS and COMPANION for his eldest daughter, who is fifteen years of age. She must be a person of experence and high moral character, and be qualified to give instruction in English, French, Music and Drawing. Applications to be explicit in stating age, qualifications, and salary expected. Address, A. D., Mr. Templeton, 13, Walbrook, London, E.C.

OVERNESS. — WANTED, at Christmas, by a YOUNG LADY, aged 21, a SITUATION, either as GOVERNESS or NURSERY GOVERNESS in a family of religious habits. The country, or a farm-house, would not be objected to. Address, M. C. H. Mr. Attenborough, 252, Regent-street, London, W.

THE Principal of a select Ladies School is desirous of meeting with a LADY as her ASSISTANT, fully competent to teach French and Music, also to assist in the general duties of the School. A Dissenter preferred. Address, stating age, references, and amount of salary required, to P. T., Post-office, Bradford, Yorkshire.

SITUATIONS.

WANTED, a respectable YOUTH, as an APPRENTICE to the PLUMBING, PAINTING, and GLAZING business. A Dissenter preferred, and Premium required. Apply to Mr. M. Hinde, Plumber, &c., Turvey, near Newport Pagnell, Bucks.

TO DRAPERS.—WANTED, by a respectable YOUNG MAN, who has had soveral years' experience in the trade, a SITUATION as an ASSISTANT. For particulars, address to A. B., Post-office, Twyford, near Reading, Berks.

A RESPECTABLE YOUNG PER-SON is desirous of obtaining a SITUATION in the DRESS-MAKING; or to enter a private Family, to manage the Needlework, and make herself generally useful. Unexceptionable reference can be given. Address, A. B., J. Holland, Commission Agent, Braintree, Essex. 30

A YOUNG MAN, in his Twentyfifth year, a member of a Christian Church,
is desirous of obtaining an APPOINTMENT as
PRIVATE SECRETARY or CONFIDENTIAL CLERK, or as SUB-SECRETARY in
the office of a Religious or Benevolent Society.
Is a good writer and book-keeper, and can give
the most satisfactory references. Address to
"Alpha," 17, Moorgate-street, London, E.C.
31

A PPRENTICE WANTED,
a respectable, well-educated YOUTH, to
a TEA DEALER, situated at Islington; where
a thorough knowledge of the business would be
attained, combined with a comfortable home.
Premium moderate. Apply to Bond and Bickerton,
Stephenson-terrace, Caledonian-road, Islington.

WANTED, in a Berlin and Fringe and Trimming House, a good SALES-WOMAN, who thoroughly understands keeping Trimming Stock in order, and can make up Headdresses and Wristlets in good taste. Also in the arms business, a YOUNG LADY as an APPRENTICE. Premium, \$20. Apply by letter to C. A. B., Messrs. Pearsall and Co., 145, Cheapside.

TO DRAPERS, &c. —A YOUNG PERSON is open to a RE-ENGAGEMENT as SALESWOMAN in the Millinery, Mantle, or Fancy Department, having just left a similar situation, which she filled two years with satisfaction to her employers. Salary, £30 per samum. Address, S. S. M., Mr. Nunn's, High-street, Guildford, Surrey.

A YOUNG MAN, aged Thirty, a member of a Christian Church, seeks a Confidential SITUATION in a COMMERCIAL HOUSE. Has been in the Grocery and Drapery Trade some years. Would prefer the Counting-house, Wholesale Warehouse, or some such situation of trust and responsibility. Satisfactory references. Apply to W. A. Bishop, Hepworth, near Scole, Suffolk.

TO DRAPERS' ASSISTANTS.—
WANTED, Two Pushing, ACTIVE
HANDS—GOOD SALESMEN. Address,
Heelas and Sone, Reading; stating Age, Salary,
the names of two last employers, how long with
each, and with what religious denomination
connected. None need apply whose character
will not bear inquiry. Also, a VACANCY for
a JUNIOR HAND. One accustomed to a
Plain Trade not objected to.

38

MR. H. HOOPER, PHARMACEUTICAL CHEMIST, BRIGHTON,
will feel pleasure in corresponding with any
Parent or Guardian who may be desirous of
introducing a YOUTH into the business of a
CHEMIST and DRUGGIST. Term of Indenture optional, and Premium proportioned. Mr. H.
will have a VACANCY at Christmas for a respectable YOUNG MAN as ASSISTANT.
One accustomed to the associations of a Dissenting
family preferred.

WANTED, A YOUNG MAN as an ASSISTANT in the GROCERY Business. One who has been used to a Family Trade, and has some knowledge of Book-keeping, Applicants to state Age, Salary, and References. A Dissenter and member of a Christian Church preferred. Address, Mr. C. Mather, Grocer, Newbury, Berks,

WANTED, in a Dissenter's family, a Strong, Respectable LAD, as an AP-PRENTICE to the GROCERY & PROVISION Trade. No Premium required. Apply to Dodd and Burls, Bishops Stortford, Herts.

WANTED, at a Brewery in London, a STOREHOUSE CLERK.
Some knowledge of Brewing desirable. Address, post-paid, "Mr. W.," Mr. Dubber, 15, Westowstreet, Upper Norwood.

WANTED, by a respectable Person, a SITUATION as HOUSEKEEPER to a Single Gentleman; or to superintend the domestic arrangements of a Widower's household, and take the charge of One or Two Children; or NEEDLEWOMAN in a Gentleman's Family. Can be highly recommended by the Family she has just left. Apply, by letter, to A.B., Mr. Johnston's, Tanner's End, Edmonton, Middlesex, N. 47

TO IRONMONGEES, GAS FITTERS, and MANUFACTURERS.—A YOUNG MAN, Thirty-one years of age, requires a SITUATION in the above trades. His qualifications enable him to take the oversight of workmen, being himself a thorough mechanic; to take a share in counting house duties, he having just left one of the largest City houses, where he was ledger-clerk and collector, and to whom he refers; and, if required, to travel occasionally, as he has a select connexion in the Home and Eastern Counties. The entire charge of a small business, with a view to future partnership, would be accepted. Address, A. Z., Mesars. Gaydon's, Jewellers, Brentford, W.

WANTED, in the General DRA-PERY Business, a Junior YOUNG MAN, or one who has not served the full term of his Apprenticeship, and wishes improvement. A good character indispensable. Apply, stating particulars, to S. Salisbury, Rugeley, Stations, shire. PASTRY COOKS & CONFECTIONERS.

-WANTED, by a MARRIED MAN,
a SITUATION in the above line of business.
Wages not more an object than comfort and permanency. Address to A. B., 15, Market-street,
Maidstone, Kent.

WANTED, a steady, well-educated YOUTH, as an APPRENTICE to a CHEMIST and DRUGGIST. A comfort able home, and a practical knowledge of the business, insured, Apply to D. Wallworth, Fharmaceutical Chemist, Maldon, Essex.

TO PARENTS AND GUARDIANS Seeking a Home and Business for an intelligent and seriously-disposed YOUTH.—The advertiser carries on a large business as an AUCTIONEER and UPHOLSTERER in London, and at one of its suburbs, and has a VACANCY for a PUPIL. Unusual facilities would be afforded for becoming a thorough man of business, and every comfort which could be desired would be supplied. No other pupils are taken. A liberal Premium expected. Apply, in the first instance, by letter, to R. Thomas, 15, Great Winchesterstreet, City.

TO DRAPERS.—WANTED, a SITU-ATION as IMPROVER in the DRA-PERY only, by a YOUNG MAN who has been in the Grocery and Drapery trades about four years. Apply to B. H. H., Post-office, Halstead, Essex.

WANTED, for a genteel Country business, an active YOUNG PERSON, fully competent to superintend the MILLINERY and DIRESSMAKING. A member of a Dissenting church preferred. Also, an IMPROVER and APPRENTICE. Apply, stating age and terms, to R. L., 4, Upper Ciapton, Middlesex, N.E.

TO GROCERS and others.—
WANTED, by a MARRIED MAN, age
Thirty, a SITUATION as WAREHOUSEMAN
or LIGHT PORTER. Can wait at the counter,
if required. Address, A. B., Post-office, Bishops
Stortford, Herts.

WANTED, a YOUNG MAN, well experienced in the General and Furnishing trade, a good Salesman and Book-keeper. A moderate salary will be given; in-doors. Applicants to state expectations, age, and references, to Mr. G. Stacey, Iron Works and General Ironmongery Warehouse, Uxbridge.

BOOKSELLING, STATIONERY, and PRINTING.—WANT D, a well-educated YOUTH, as APPREN FICE to the above business. Address, Mr. Blacket, Stamp office, Newbury, Berks.

TO DRAPERS, MERCHARTS, &c.—An active man of business, accustomed to a fine trade both in Town and Country, who has managed a Drapery concern six years (and in a former situation four), is open to an ENGAGEMENT as MANAGER, ASSISTANT, or CONFIDENTIAL CLERK in any good mercastile firm. Salary not so much an object as a pasmanent and responsible situation. Addres, Delta and Co., Mesers. Newcomb's, Bookselies, Stamford.

A RESPECTABLE middle-aged FEMALE wishes for an ENGAGE-MENT as HOUSEKEEPER, to wait upon a LADY, or take the entire charge of one links BOY or GIRL. Has lived in a distinguished family seven years. Unexceptionable reference can be given. Address, A. W., Post-office, Morgate-street, E.C.

RICE and SONS, DRAPERS, NORTHAMPTON, have VACANCIES for an efficient YOUNG MAN, a clever FEMALE ASSISTANT; and a promising YOUNG LADI as APPRENTICE.

TO DRAPERS and GROCEBS.—
WANTED, in an old-established concers,
where a good General trade is done, a steely,
active, and industrious YOUNG MAN, as JUNIOR ASSISTANT. Also, a respectable
YOUTH, Fifteen or Sixteen years of age, as a
APPRENTICE, for a term of four years. The
advertiser, being averse to frequent changes,
hopes none will apply who will not cheerfully
comply with the rules of a Dissenter's family,
and whose character will not bear personal investigation. Apply to J. Gibbert, Draper and
Grocer, Bedworth, Warwickshire.

TO PARENTS AND GUARDIANS.—
WANTED, an intelligent, well-educated
YOUTH, as an APPRENTICE to the BOOKSELLING, STATIONERY, PRINTING, and
FANCY Business, in a first-class town in Kest,
where his morals and comfort will be attended
to, and a thorough practical knowledge of the
business imparted, under the immediate supsiintendence of the Principal. A Premium required. Address, B. J., 10, Week-street, Mailstone.

ENERAL CLERK and TRA-VELLER.—WANTED, by a respectable YOUNG MAN, aged Twenty-four, a SITUA-TION as above. Apply to L. P., Post-offica, Great Yeldham, Essex.

WANTED, by a LADY of Dissenting Principles, who possesses a thorough knowledge of the BOOKSELLING and STATIONERY Trade, a SITUATION to wait has shop, or to manage a small genteel business. Address, Alpha, 59, Prebend-street, Islington.

ITUATION WANTED, as MAID to a LADY, and occasional COMPANION required, or to assist in a small business. The advertiser is only a Plain Needlewoman, but doesticated, and would be willing to make herself generally useful, studying to advance the comfort and interest of her employer. Age, Thirty-seven. Country or travelling. X. Y. Z Mr. Fair, 244, Pentonville-road. 7

TO IRONMONGERS, FACTORS, -A YOUNG MAN of energetic and &c.business habits, who has been Five Years in the Ironmongery trade, is desirous of a SITUATION an ASSISTANT, in which he would en-deavour to promote his employer's interest, by the strictest integrity and close application to his daties. The family of a Dissenter preferred. References to character unexceptionable. Apply, V. Z., Chelmsford, Essex.

PARENTS AND GUARDIANS. WANTED, an active, intelligent YOUTH, an APPRENTICE to the GROCERY and PROVISION business. A Premium required. Address, James Newton, Grocer, Wish-street, Southees, Hants.

TO GROCERS.—WANTED, an EN-GAGEMENT, by an experienced, active, sea MAN, aged 38, either as CLERK, TRAVELLER, or to manage a Branch concern. Good references. Address to C. B. B., Post-Good references. Mice, Kingston, Surrey.

TO MILLINERS.—WANTED, a FIRST-HAND MILLINER. One accor-FIRST-HAND MILLINER. One accus-emed to the London trade would be preferred. Apply to Mr. W. Oliver, Draper, Oxford.

YOUNG PERSON, member A congregational Church, respectably connected, wishes for an ENGAGEMENT as useful COMPANION or HOUSEKEEPER to an Elderly Lady or Gentleman, where a Servant Satisfactory references can be given. is kept. Address, A. B., Post-office, Maldon, Essex. 98

LADY, many years a member of a Christian Church, respectably connected, wi hes to undertake the Household arrangements of an elderly Lady or Gentleman, or of a Widower, whose family needs care. A comfortable home being her chief object, the amount of salary would be a secundary consideration. Address, A. Y., Mr. George Gough, Stationer, Titchfield, Hants.

TO PARENTS AND GUARDIANS. WANTED, a respectable and well-ed WANTED, a respectable and well-educated YOUTH, as an APPRENTICE to the General GROCERY and PROVISION Trade Address, J. Smeeton, Chandos House, Leamington. 100

J. and E. WHEELER, Wholesale and Family GROCERS, GREAT YAR-MOUTH, have a VACANCY for a quick, intel-ligent YOUTH, as APPRENTICE. Premium required. Attendance at a Congregational church expected. 110

PARLOUR MAID WANTED, in a small family, who thoroughly under-stands her duties, and who has lived some time in her last situation. A member of a Christian church will be preferred. Apply, by letter, to N. O., care of Messrs. Ward and Co., Paternoster-row, stating the length of time in last situation. 111

GENERAL BUSINESS.

APARTMENTS, 27 and 28, SURREY STREET, STRAND. ADIES, Gentlemen, or Families visiting London will find the above central,

of Rooms from 25s. per week. Bed, with Breakfast in the Coffee Room, which is large and commodious, 3s. per day; with plain Breakfast, 2s. 6d. T. PARKER, Proprietor.

VISITORS TO LONDON will find excellent accommodation яt HEALEY'S, 450, OXFORD-STREET, within Two minutes' walk of Bloomsbury Chapel, and Seven of Exeter Hall. Single Beds, 1s. and 1s. 6d.; Double, 2s.; Breakfast, 1s. 6d.; Tea, 1s. Private Sitting Room, 2s. per day.

N.B.—Private door in Arthur-street.

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BOARDING AND LODGING ESTABLISHMENT, COMMERCIAL and PRIVATE, 42, BOW LANE, CHEAPSIDE, LONDON, is in a quiet and airy situation, near the principal houses of business, public offices, &c. Private sitting-rooms if required.

TO CHEMISTS and DRUGGISTS .--An excellent BUSINESS, in a Markettown, is for immediate disposal, returning between £600 and £7,00 per annum. It has been carried on by Dissenters for the last Thirty years, and has a good established connexion. Address A. B., care of Mr. Hailes, 27, Leadenhall-street, London.



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- • A copy of this work will be delivered free to any Clergyman or Minister on direct application, to Ward and Co., enclosing a Post-office Order for 21s.

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- "He will be an able man, as well as a bold, who will attempt an improvement upon it for a generation to come."

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The French Muslin Company have bought the Stock of M. Lefitte and Cie. Bankrupts, Rue de Rivoli, Paris, manufacturers of French Merinos, at a discount of 481 per cent. from the cost; these are all the new colours. The new Brown is exceedingly good, that they manufactured for this Season. Patterns free.

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The Parisian Shapes, this Season, are exceedingly pretty. Our Cloak at a Guinea is well worthy of attention. A fresh arrival from Paris every Thursday.

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IMPORTANT FAMILY MEDICINE.

NORTON'S CAMOMILE PILLS

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION, AND ALL STOMACH COMPLAINTS.

AND, AS A NATURAL CONSEQUENCE,

A PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTE?

Indicastion is a weakness or want of power of the digestive juices in the stomach to convert what we cat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. Brom it proceed nearly all the diseases to which we are liable; for it is very certain, that if we could always keep the stomach right we should only die by old age or accident. Indigestion produces a great variety of unpleasant sensations: amongst the most prominent of its miscrable effects are a want of, or an inordinate, appetite, sometimes attended with a constant craving for drink, a distension or feeling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, unpleasant taste in the mouth, perhaps sick-Dess, rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the pretite is not greatly impaired, as at the * ated period of meals persons so afflicted can t heartily, although without much gratifiation; a long train of nervous symptoms are Iso frequent attendants, general debility, cat languidness, and incapacity for exer-ion. The minds of persons so afflicted equently become irritable and desponding, and great anxiety is observable in the coun-mance; they appear thoughtful, melan-loly, and dejected, under great apprehen-Son of some imaginary danger, will start any unexpected noise or occurrence, and scome so agitated that they require some me to calm and collect themselves: yet for I this the mind is exhilarated without much difficulty; pleasing events, society, will fa time dissipate all appearance of diseas but the excitement produced by an agreeab change vanishes soon after the cause h gone by. Other symptoms are, violent ps pitations, restlessness, the sleep disturbed I frightful dreams and startings, and affordil little or no refreshment; occasionally the is much moaning, with a sense of weight as oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate the symptoms of this first invader upon the constitution, as in a hundred cases of Ind gestion there will probably be somethin peculiar to each; but, be they what the may, they are all occasioned by the for becoming a burden rather than a support the stomach; and in all its stages the med cine most wanted is that which will affor speedy and effectual assistance to the d gestive organs, and give energy to the ne vous and muscular systems,—nothing or more speedily or with more certainty effe so desirable an object than Norton's Extra of Camomile Flowers. The herb has fro time immemorial been highly esteemed England as a grateful anodyne, imparting a aromatic bitter to the taste, and a pleasir degree of warmth and strength to the st mach, and in all cases of indigestion, go in the stomach, windy colic, and gener weakness, it has for ages been strongly r commended by the most eminent pract tioners as very useful and beneficial. Th great, indeed only, objection to its use b been the large quantity of water which takes to dissolve a small part of the flo and which must be taken with it in

It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and, when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

These PILLS are wholly CAMOMILE, prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderatesized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstance, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of Norton's Camomile Pills, it is only doing them justice to say, that they are really the most valuable of all Toxic Medicines. By most valuable of all Toxic Medicines. By production: if they are pure we the word tonic is meant a medicine which terated, no harm need be dree

gives strength to the stomach s digest in proper quantities all food, which increases the power nerve and muscle of the human b other words, invigorates the ne muscular systems. The solidity of the whole tissue of the body quickly follows the use of Norton's Pills, their certain and speedy eff pairing the partial dilapidations for intemperance, and their lasting s fluence on the whole frame, is vincing, that in the smallest comp tained the largest quantity of the ciple, of so peculiar a nature as ! the whole system, through which health and strength sufficient to formation of disease, and also to constitution against contagion; as general use is strongly recomme preventative during the prevalence nant fever or other infectious dis to persons attending sick rooms th valuable, as in no one instance havfailed in preventing the taking even under the most trying circur

As Norton's Camomile Pills cularly recommended for all stor plaints or indigestion, it will prob pected that some advice should respecting diet, though after all the written upon the subject, after the of volume upon volume, after ti has, as it were, been inundated tical essays on diet, as a means of life, it would be unnecessary to did we not feel it our duty to humble endeavour of inducing the regard them not, but to adopt t which is dictated by nature, by r by common sense. Those persons the wholesomes, and are govern opinions of writers on diet, are both unhealthy in body and weal There can be no doubt that the p signed to inform us what is prop stomach, and of course that mu struct us what food to take an avoid: we want no other adviser. can be more clear than that the which are agreeable to the tast nature intended for our food and whether liquid or solid, foreign o y will only injure by abuse. Con-, whatever the palate approves, eat s always in moderation, but never keeping in mind that the first of digestion is performed in the he second in the stomach; and that, that the stomach may be able to do properly, it is requisite the first hould be well performed; this conmasticating or chewing the solid as to break down and separate the d small substances of meat and vemixing them well, and blending the gether before they are swallowed; particularly urged upon all to take time to their meals and never eat

If you conform to this short and ut comprehensive advice, and find e are various things which others lrink with pleasure and without inace, and which would be pleasant if only that they disagree, you may conclude that the fault is in the that it does not possess the power ought to do, that it wants assistance is after. A very short trial of this will best prove how soon it will stomach in a condition to perform all the work which nature intend-

By its use you will soon be able in moderation, whatever is agreeie taste, and unable to name one inarticle of food which disagrees with pleasantly on the stomach. Never at a small meal well digested affords rishment to the system than a large tof the same food when digested tly. Let the dish be ever so delier so enticing a variety offered, the er so enchanting, never forget that ce tends to preserve health, and th is the soul of enjoyment. But impropriety be at any time, or ever committed, by which the stomach overloaded or disordered, render it a aid by taking a dose of Norton's Pille, which will so promptly assist in carrying off the burden thus imposed upon it that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should be immediately sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found, nor one which will perform the task with greater certainty than NORTON'S CAMO-MILE PILLS. And let it be observed that the longer this medicine is taken the less it will be wanted; it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these Pills should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is ease at its commencement. most confidently asserted, that by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy OLD AGE.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of climate whatever. Price 13 d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or Pills equal to fourteen ounces of Camomile Flowers.

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are sold by nearly all Medicine Vendors at 1s. 11d., and 2s. 9d. per Box; the form containing doses for five, and the latter for fifteen days; and so many individuals, where the state of the latter for fifteen days; and so many individuals, where the state of the latter for fifteen days; and so many individuals, where the state of the state considered themselves martyrs to Gout or Rheumatism, are now ready and willing to be testimony of the wonderful effects of Simco's Pills, that the Proprietor fearlessly challenges the whole world to produce a Medicine which at all deserves to be compared them. There are many instances in which persons have been completely restored health and activity by taking Sinco's Gour Pills, who have suffered from Rheumst Gout for several years, and had drawn on a miscrable existence, having lost the use

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attack a vital part be effectually counteracted.

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is the most efficacious remedy ever discovered for the relief of persons suffering for Influenza; the first two doses generally arrest the progress of this distressing complaint and a little perseverance completely removes it. Children's Coughs, as well as recompletely removes it. ones in Adults, will be removed by a few doses (frequently by the first); and Asthmatipersons, who previously had not been able to lie down in bed, have received the utage benefit from the use of

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Year ending	Policies issued in each year.	New Affur		in	New Pre each		s in
5th April 1853	1263	£467,624	1	0	£15,317	6	8
,, 1854	921	449,747	15	3	14,326	3	c
,, 1855	1184	551,631	10	6	18,088	13	9
,, 1856	846	415,456	0	0	14,522	12	1
,, 1857	1158	581,986	15	3	19,860	0	(
,, 1858	1006	550,244	17	0	18,811	6	9
Annual average	1063	£502,781	16	6	£16,821	0	

On 5th April 1858 the Total Income of the Affociation was upwards of One Hundred and Thirty-eight Thousand Pounds (£138,005).

TABLE II.—ASSURANCES, WITH PROFITS.

PAYMENTS required for an Assurance of £500, payable at Death, effected by Annual Premiums, as in Table I.; assuming that the Profits will be the same as are now allocated to Policy-holders of the first Series.

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• This Column is calculated from the "Reduced Premiums" in Table I., for explanation of which fee foot-note to that Table.

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I have carefully examined, both chemically and microscopically, samples of the Parser Coay Page.

"I have carefully examined, both chemically and microscopically, samples of the Parser Coay Page.

own & Polson, of Paisley. One of these was submitted to me by the Agenta, while others were produced by elf, for my own satisfaction, from Retail Yendors of the article. I found it to consist in all cases exclusively be granules or Flour of Indian Corn. This preparation is a great favorite with me, and I confidently remed it for all the purposes for which Arrow Root is applicable. I have invariably found it to give great favority, more agreeable than that of Arrow Root; is light, wholesome, and of east eligestibility Payers Coay Flour of Messrs. Brown & Polson is prapaged most carefully, and is SUPERIOR TO ANY ING BROUGHT UNDER MY NOTICE FOR SIMILAR PURPOSES.

"ASTHUR HILL HASSALL AS ONLY OF THE PARSE OF THE PARSE OF THE PURPOSES."

"ARTHUR HILL HASSALL, M.D.,
"Author of Food and its Adulterations," Adulterations Detected and

"The Laboratory, London Hospital, May 18th, 1858.
"The Parket Cone Floor of Mesers. Brown & Polson, of Palaloy, having come under my notice, I have mined its chemical and distinct properties, and I find it to be jure faring of indian Corn. It is remarkably from all impurities, and a very wholesome and palatable article of dist." "H. LETHEBY, M.D..
"Professor of Chemistry and Toxicology in the Medical College of the London "Hospital, and Officer of Health for the City of London."

DR. MUSPRATT'S REPORT.

"Royal College of Chemistry, Liverpool, 28th Oct., 1857.

Thave made a careful analysis of Brows & Potson's Pargar Coan Frous, which I purchased at a respect occr's in this town. Without the slightest hestitation, I pronounce it to be perfectly pure and whole and quite equal—if not superior—to Asson Roor. It has been made into Puddings, et extern, under me iout and although analysis proved it to be a most beautiful preparation, still the culinary results fast my expectations. On incineration, it only yielded about a quarter per cent. of inorganic solts.

"SHERIDAN MUSPRATT." M.D., F.R.S.E., M.R.I. A.

"Professor of Chemistry."

DR. MADDOCK'S REPORT.

"56 Curzon Street, London, 20th August, 1858.

examination of Mesars. Brown & Poison's Payers Come Flows has proved to me that it wholly conure Indian Corn. I have prescribed it as an article of Dier wire seasy apparatu—particularly in as which are characterised by impaired powers of digestion, with loss of flesh and attempth.

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granules of Indian Corn. A similar article has been common in America, but this is
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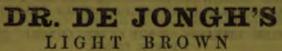
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DR. DE JONGE, an eminent Dutch physician, has, as is well known, devoted himself for upwards of alxieen years to a series of scientific researches into the nature and properties of Cod Liver Oil. His works recording these investigations, have been translated into most of the European languages; by universal admission, they are regarded by the Faculty as the standard authority upon the subject; and in addition to the spontaneous approval and highly flattering testimonials from some of the most distinguished medical men and scientific chemists of Europe—amongst whom may be enumerated the illustrious Lierto, of the University of Giesson, the great Swedish Chemist Bergellus, and the celebrated Physician Baron Fouquier of the University of Paris—they have been rewarded by his Majesty Lkopold, and the large Gold Medal of Merit, and by his Majesty William II., the King of the Netherlands, with a Silver Medal specially struck for the purpose; whilst in Prassia Br. Dr. Jonge's Light Brown Cod Liver Oil, is sold under the express sanction, and with the high authority, of the Royal Santzary Police of that Kingdom.

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WINTER COUGH.

The extmordinary virtues of this medicine in tubercular consumption, a discussion of the opprobrin medicine, may now be considered as fully established. A sixty in time, and steadily persevered in, it has not only the power of subduing all disposition to phise, but of arresting the development of tubercles; or, when the discussions advanced a the developed form, it has accomplished, in numerous instances, a perfect curs, in the last and it events, the best pulliative means of allaying the urgent symptoms, and events complete cure is not produced, it may for years prolong life and render it made supportable. For remedy so rapidly restores the exhausted strength, improves the nutritive functions sizes of diminishes emeciation, checks the perspiration, quiets the cough and expectoration, or produce a more marked and favourable influence on the local malady. Hospital, dispensary, and pivote practice, all furnish innumerable cases in which the administration of the remedy has becautened with the happinest results. To quote the cloquent words of the liter, C. D. Barnan, MI. the gifted author of "Ancient and Modern Fish Tattle:"—

"With what still greater wonder and complacency must every enlightened physician, now adaptive plane that wholly merspected and invaluable ally which saffering lungs have mernity to mark from the safe plane that wholly merspected and invaluable ally which saffering lungs have mernity to mark from the safe paintened on the latest than the cot. Alere forman—to feed common improved the safe plane of the cot, and threatening to go on. The safe of interest must impromising, have, under its auspices, suddenly changed their aspect, and locked builts have a few does, when the common cough, was appeared.

In non-tubercular pulmonary disease, so prevalent, especially among the industrial popular who are exposed to abrupt vicissitudes of heat and cold, and to the mechanical irritation produced in the respiratory organs by the impregnation of the air of manes and manufactories it earthy or metallic particles, or with dust emanating from flax, cotton, or wool, the scotling at reparative action of Dr. Dr. Jongu's Oil subdues the chronic inflammation of the lung, of effectually arrests the progress of the malady.

The same beneficial results attend the administration of this Oil in many chronic affectually arrests the progress. M. Champoullon, the celebrated French Physiof the throat as in pulmonary diseases. M. Champoullon, the celebrated French Physiof the Hospital of Val de Grace, asserts, from considerable experience, that this Oil is effectual in curing chronic bronchitis. No remedy so specially allays, and parametrized the distressing irritation which provokes frequent and prolonged cougling. The actual best derived is thus conclusively stated by ARTHUR CHIDLAND, Esq., an eminent surgeon in criesis practice at Brighton:

"The effect of Dr. Dt Joson's Cot Liver Oil on myerif in the latter stars of homes made the content of the stars of homes made the content of the stars of homes made the content of the con

"The effect of Dr. Dt Joson's Ced Liver Dil on myself in the latter stage of hooping wough, last which we remarkable. I suffered from excessive irritation of the laryng, conveniently I was greatly reduced to about and appearance, and quite mable to attend to my professional fluttes. It occarred to me that the which I was frequently prescribing would benefit my own case, and after taking it a few days, its good of the menced, and at the end of six weeks I regained my mand beatth and strength, and had entirely less the largest irritation, which was of a most harvesing and fearfully distressing character.

"It is therefore with much pleasure I beg to add my testimony to the excellent results attend as a livery Joson's OU."

GENERAL DEBILITY.

GENERAL DEBILITY.

In addition to its remedial virtues in active disease, Dr. de Jongs's Oil powers por the prophylactic and analeptic proporties. To maintain health, or to avert the access ar developed a disorders to which there is a constitutional predisposition, as well as to impart strength in older, convalencence, or natural facilities, it has been used with the greatest benefit. In case of prostration, produced by long sickness or medical treatment, by exposure to the influence of tropical climates or viciositudes of temperature, to a cold, humid, or vitiated atmosphere, in least and marshy countries, unhealthy manufactories and usines, or where excessive labour, fairs and marshy countries, unhealthy manufactories and usines, or where excessive labour, fairs and marshy countries, unhealthy manufactories and restorative powers of this Oil have been resultably manifested. According to Tauffiller, Emplet, Carrie, and other consent physician its action appears to be different from that of the ordinary tonics properly to called and its has, in consequence, been resorted to with the most beneficial effect after the whole range of these had been in vain exhausted.

By its administration the tailing physical powers of advancing age are removed, the matural appetite is revived, and the functions of digestion and assimilation amounted, the most beneficial effect after the whole range of the matural appetite is revived, and the functions of digestion and assimilation amounted, the most beneficial effect after the property according to the meaning the property of and when its use is steadily persecuted in, its peculiarly tones property accordingly restored health and strength to the most feeleds and deteriorated crossworks.

SCROFULA AND SCROFULOUS DISORDERS.

All who have prescribed this Oil have unanimously acknowledged its virtues in every form of scrofula, and bestowed upon it the highest praise, which has secured it the first place amongst anti-scrofulous remedies. It eradicates the first trace of the disease, and prevents its development and formation.

Buseulo says, "There is no remedy which at all approaches its the specific properties in acrondous disease; (the an undoubted powerful medicine, operating in a peculiar specific manner; and affording relief where, to all appearance, and according to former experience, the disorder was beyond the reach of medicine."

Korr states, "The first time the Cod Liver Oil is prescribed for a scratious patient, its favourable effects are soon apparent, and which can only be attributed to its use, frequently acting in a truly wooderful manner. It effects a change in the general appearance; the cachecia colour is lost, the diably flesh becomes firm, the chain of swellen glands diminish and separate, and nicers put on a healthy character, and heal."

DISEASES OF INFANCY AND CHILDHOOD.

In those severe disorders, infantile wasting, ricketa, swellings of the belly, and mesenteric disease, arising mostly from hereditary weakness or deficient nutrition, Dr. de Joxon's Cod Liver Oil, whether the disease be at its commencement or at its height, will supersede every other means of cure, and will accomplish whatever can be expected or hoped for from any medicine. The distinguished physician, Dr. Edward Carey, who has treated many hundred cases, observes:—

"It is in the diseases incidental to childhood that mainly depend on the mal-assamilation of the food in the pair cachectic child, when the auxious practitioner has exhausted the whole range of alternitives and tonics, that this Cod Liver Oil will come in and active his most sauguine espectations. Where the powers of life are low it affects nourishment to the body when more other can be borne; it furnishes the trame with fat in a truly wonderful manner; and, administered as it is in Holland, to the delicate and plucy child, who, though not considered it, is in that state of impaired health which would favour the development of disease, its extraordinary effects will some be visible, after lawing taken it for a short period, in a return to health and strength which was before both and which will be accomplished by no other remedy with which we are at present acquainted."

And an eminent writer on this subject, in a communication to the Medical Times and Gasette,

"In hadly-nourished infants Dr. de Jongh's Light Brown Coi Liver Oil is invaluable. The rapidity with which two or three teaspoonfuls per diem will fatten a young child is astonishing. The weight extract its three times file weight of the Oil awallowed, or more; and, as children generally like the taste of the Oil, and when it is given them, often ery for more, it appears as flough there were some prespect of deliverance for the appailing multifinds of children who figure in the weekly bills of mortality issued from the office of the Registrar-General."

DISEASES OF THE SKIN.

In these distressing and unsightly complaints, which oftentimes tenamonaly resist for years the whole Pharmacoppria of alteratives and tonics, combined with every available ointment and lotion, the curative effects of Dr. Dt Jongh's Oil, after a few weeks' administration, in the most inveterate cases, have been so remarkable, that this safe and simple remedy is now regarded as a specific in the most prevalent chronic cutaneous affections.

It will be sufficient to quote the following opinion of Thomas Hunt, Esq., Surgeon to the Western Dispensery for Diseases of the Skin, and the eminent writer on cutaneous disorders, who, in his popular work, "Guide to the Treatment of Diseases of the Skin," observes:—

"If there is any one medicine which is at all to be compared with argenic in its power over skin diseases, that medicine is the Cod Liver Oil sold in bottles as Dr. or Joson's Oil. As there is no medicine in the market more greatly adulterated than what is called Cod Liver Oil, I tuste upon my patients procuring this article, which I know to be genuine, not only by analysis, but by the meantably authorory uperation of the medicine in very small doses, in the cases to which it is appropriate. These are chiefly these accompanied with wasting of the field, from whatever cause, mal-assimilation, defective mutrition, variable appetite, deficient food, strumous diseases most benefited by the Oil may be cited in the following order—strumous sores, spensing hupus, acno, prurigo, lichen, ecasma."

RHEUMATISM AND GOUT.

All medical men agree in extelling this remedy in chronic rheumatism and gout, as not cally superior to every other, but surpassing all the most celebrated anti-rheumatic remedies.

This opinion is not founded on mere assertion, but is established by innumerable cases of undoubted cure, in which patients had suffered many years from rheumatic discuss, and after in vain trying every other means to obtain relief from their sufferings.

Dr. Bernerk, of Siegen, reports a number of very severe and obstinate cases, which, through fit use, were entirely cured. He states as the result of his observation, that "The Cod Liver Oif ought to be considered as a specific in rheumatism and gouty discusses. It heals all chronic and painful affections of the human body, wherever they are seated, whether internal oc external, if they have originated in rheumatism and gout, as surely and certainly as bark cures intermitting fever."

Western relates a remarkable case of the perfect cure of gout by taking four bottles of the Oil, after every remedy had been in vain adopted for eight years, and the discuss was still at its height. Tauville states that he has administered the Oil with cures in a good was a good was a surely and atifiness of the joints, that for several years, the patients had to be liked town leads.



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Professor at the University of London, Author of "The Elements of Materia Ministra

AND THEMAPHTEES," if c., Sc.

"My done Bit.—I was very gian to find from you, when I had the pleasure of second you in Leasing, that you were interested commercially in Col Liver (8t. It was fitting that the author of the lond analysis and lovestagation into the properties of this of should himself be the Parveyor of this important modeling.

"I well, however, some difficence in venturing to fulfill your request, by giving you my chain of the graph of the Oil of which you gave me a sample; because I know that no one can be better, and have see you acquisited with the physical and channels properties of this medicine as yourself, when I regard as fee before an incomment of this medicine as yourself, when I regard as fee the bill of which you account the physical and charactal property of responding to your application. The target close authority on this subject.

I can, however, have no hesitation about the property of responding to your application. The target can gave me was of the very finest quality, whether considered with reference to its release, foreign or considered with reference to its release, and it am satisfied that, for medicinal purposes, no finer till can be presented.

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"With my less wishes for your success, believe me, my dear fir, to be very latifically yours."

"With my less wishes for your success, believe me, my dear fir, to be very latifically yours."

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"With my less wishes for your success, believe me, my dear fir, to be very latifically yours."

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A. B. GRANVILLE, Esq., M.D., F.R.S.,

Author of "The Spas or Germany," "The Spas or Esclass," "On Summer

Drath," dr., for.

"Dr. Granville has used Dr. on Josop's Light Brown Col Liver Of entersticty in his practice, and is
found it not only efficacions, but uniform in requalities. He believes it to be preceded in many response
Oils sold without the guarantee of such an authority as Dr Josop. Dr. Granville has found that they are the day
in that predices the desiral effect in a shorter time than ellipsy, and that it days in the rearse the pure
and indigention too offers consequent on the administration of the pull Revision of the rearse the noncover, much more palatable, Dr. Granville's patients have themselves expressed a produced for Dr. J.

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Physician to Guy's Hospital, Author of "A MANUAL OF THE PHACTICE OF MEDICINE,"

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Physician to the Hospital for Consumption, Torquay, Author of "Tothquay in its Medical Assect," "Essay on the Bronchal Turns," de, etc.

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"I have frequently tested your Cod Liver (id, and so impressed and with its superturity, that I invariably prescribe it in preference to any other, feeling assured that I am recommending a possible self-le, and see a manufactured compound, in which the efficacy of this invaluable needleine is destroyed."

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Half-limits (10 ounces), 72, 8d. limits (20 ounces), 4e, 9d. Quarts (40 sunces), 7e.

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Numerous imitations of our Patent Glacé Thread are in the market. Cotton of any quality can receive an apparently good finish, if much stiffened; but none but the very best will stand the friction of the needle, or retain its strength after washing.

Ladies preferring an unglazed Thread, will find our Prize Nine, Six, and Patent Cords, Embroiderng and Crochet Cottons, of very superior qualities.

The guaranteed lengths are marked on all our Reels, which will be known by our name and crest—a Goat's Head,—and on the reverse "The only London and First Paris Prize, Exhibition Thread."

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Meltham Mills, near Huddersfield.

61

NAUTION.—BORWICK'S BAKING POWDER. The great celebrity AUTION.—BORWICK'S BAKING POWDER. The great celebrity and extensive sale of this Powder, for making Bread without Yeast, and Puddings and Pastry with half the usual quantity of Eggs and Butter, so valuable to dyspeptic persons, have induced several unprincipled parties to imitate it, one of whom has lately been convicted at the Old Bailey (Vide "Times," May 11). In a recent case, a Decree in Chancery for a perpetual Injunction was granted, restraining Thomas Marshall, who had made, and another party who had sold, a spurious article for Borwick's Baking Powder, from continuing such sale, or imitating the labels or wrappers used for Borwick's Baking Powder, or using the name of Borwick (Vide "Morning Advertiser," July 27, 1858). Purchasers are requested to see that the Proprietor's signature is on each label, without which none is genuine. Sold in 1d., 2d., 4d., and 6d. packets, and 1s., 2s. 6d., and 6s. tins, by all Druggists, Grocers and Oilmen. and 5s. tins, by all Druggists, Grocers, and Oilmen.

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R. WRIGHT'S CELEBRATED PEARL OINTMENT, under the Nobility, Clergy, Gentry, &c., for the Cure of Cancerous, Scrofulous, and Indolent Tumours, and Inveterate Ulcers, Glandular Affections of the Neck, Erysipelas, Scurry, Evil, Ringworm, Scald Head, White Swellings, Piles, Ulcerated Sore Legs (if of 20 years' standing), Chilblains, Chapped Hands, Burns, Scalds, Sore Nipples, Bruises, Grocers' Itch, and all Cutaneous Diseases; also an infallible remedy for Sore, Weak, and Diseased Eyes. In several Gout and Rheumatic Cases it has proved highly beneficial. proved highly beneficial.

In any one of the above distressing complaints, this invaluable Ointment has effected the most triumphant cures, after all other means had failed. In addition to the Testimonials of Surgeons and Certificates by far too numerous for publication, the following Certificate from that eminent and distinguished Practitioner, Charles Aston Key, Esq., Senior Surgeon of Guy's Hospital, London, cannot fail to establish the confidence of all persons in this excellent remedy; and the Proprietor strongly recommends all Families and Schools never to be without it.

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"From the numerous Certificates which I have seen of the efficacy of Wright's Pearl Ointment, I have been induced to try it in several severe cases of Porrigo, Herpetic Eruptions, the Ulcus Exedens, and some other forms of obstinate cutaneous disease, and I am able to bear testimony to "Signed" "C. A. KEY." its great utility. (Signed) "C. A. KEY.

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Sold in Pots at 2s. 9d. and 4s. 6d. each, by the Proprietor, Zaccheus Hunter, 44, Webber-row, Blackfriars-road, London; and by all respectable Medicine Vendors and Druggists in the United Kingdoma

N.B.—Be careful to ask for "Dr. Wright's Celebrated Pearl Ointment," as there are spurious articles offered at 1s. 14d., (the genuine never having been sold under 2s. 9d. and 4s. 6d.,) and notice particularly that the late Proprietor's name, "A. Hawkes, Dudley," is engraved on the Government Stamp, and signed with red ink on the bills of directions by the present Proprietor. Zecchens Hunter.

Persons going abroad will find it invaluable, as a very small quantity instantly alloys the intion occasioned by the sting or bite of those insects so troublesome to travellers.

The Best Food for Children, Invalids, and others. ROBINSON'S PATENT BARLEY.

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"J. STAINSBY, Rector of Hanover, Jamaica."

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The following Interesting Case is selected from the XXVIIIth Edition

At the end of last autum, Mr. G.—, a dissenting minister in the neighbourhood of East Grinsted Sussex, called upon me relative to his wife, an amiable young lady, to whom he had been married scarcely two years, and who was much beloved in the circles where she moved. It so happened I had an engagement in the country that morning, and did not see him. It was therefore arranged that I should come down to his house. I found, on inquiry, that she had been attended by several eminent medical men with little benefit; after the birth of her child, now six months old, she had very rapidly declined, and her case was soon pronounced hopeless. She had an abscess at the lower part of the declined, and her case was soon pronounced nopeless. She had an abscess at the over party the left lung, discharging outwardly. One lung was consolidated and impervious to the passage of the air; the other was partially studded with tubercles. Her cough was severe, the expectoration highly purulent, and at times profuse, and debility was increasing. I was by no means sanguine as to her recovery, and expressed myself so to her husband, while at the same time, I urged an immediate commencement and perseverance with the medicine. My advice was adopted. A little improvement in appetite, and more tranquil nights, were, for some few weeks, the only manifest benefit; but after that time, the more urgent symptoms wonderfully subsided, and her progress was gratifying indeed. The abscess healed. The healthy functions of life were restored. She is now, I am happy to say, in the enjoyment of comparative health. This case excited much interest in the neighbourhood. Although, in deference to the feeling of the parties, I have not printed the name, I shall be happy to furnish it on inquiry; and the husband of the lady, an esteemed dissenting minister, will be very willing, I know, to bear his private testimony to the faithfulness of the above narration.

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PERSONS of a FULL HABIT, who are subject to headache, giddiness, drowsiness, and singing in the ears, arising from too great a flow of blood to the head, should never be without them, as many dangerous symptoms will be entirely carried off by their timely use.

For FEMALES these Pills are truly excellent, removing all obstructions, the distressing headache so very prevalent with the sex, depression of spirits, dulness of sight, nervous affections, blotches, pimples, and sallowness of the akin, and give a healthy juvenile bloom to the complexion.

These Pills unite the recommendation of a mild operation with the most successful effect; and for elderly people, or where an occasional aperient is required, nothing can be better adapted. In consequence of the great and increasing demand, the Proprietor has obtained permission from her Majesty's Commissioners to have the name and address of

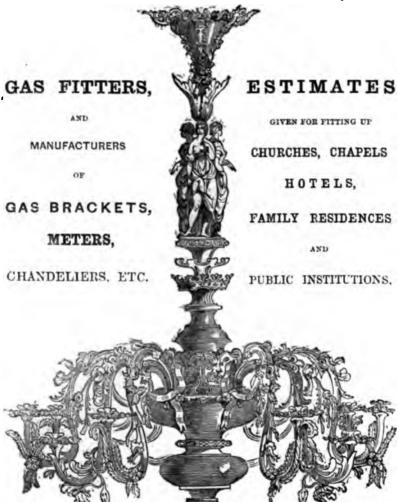
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It will afford me pleasure at any time to bear testimony to the elegance, beauty, and efficiency of the workmanship, and the satisfactory performance of the contract in every point of view.

I am, Gentlemen, Yours most truly,

Messrs. J. & E. Deane.

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It is with much pleasure that we bear testimony to the beautiful, efficient, and economical way you have lighted Stockwell New Chapel, which has met with universal approbation by all who have seen it; and we hope this effort on your part may lead to increased business. Yours truly, DAVID THOMAS.

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